THIS IS GITA

OF EARTH MAN IS FRAGRANCE

ONE MAN : ONE WORLD

J. N. CHANDRA

BLISS & LIGHT PUBLICATIONS (INDIA)
123, VIVEKANAND, MARG,
ALLAHABAD.

This is Gita.

OF EARTH MAN IS FRAGRANCE

'पुण्यो गन्धः पृथिव्यां'—गीता ७.६.

ONE MAN : ONE WORLD

Live as 'राम', *act* as 'कृष्ण'.
'राम' lived *negatively*, 'कृष्ण' acted *positively*.

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HE—'सः'—गीता ३.४२

To augment joys, To mitigate pains
in times *distressful*,
in circumstances *distasteful*,
in situations *severe* and *trying*
this
work,
'OF EARTH MAN IS FRAGRANCE'
is
a
solid comfort
to
MAN
and
to what in him is in *dark*.

If you will not feel HIM in his love.
You are sure to feel Him in his displeasure.
('सः'—गीता ३.४२)
Him is *he* (the Soul) *that inwardly enlightens.*

not *Pre* but

FACE TO FACE

Gita···enlightens Mind, embellishes Life,

···the grace to lift human nature,

···to make man sociable to Man.

Man...an *abstract* of all perfections ...... the Perfected has modelled after him and after Man, the *art* of Got has failed.

To day a *coronation* to Disorder is taking place everywhere. Man feels disordered pangs.

High Civilization has given *ease*, Culture has kind *aids* to cure the ills to human life.

The stars may fade away, the Sun himself may dim with age,the nature may sink in years but mysterious and complicated as Man is, his life shall *ever* remain *in debate*.

But at the command of Gita 'the living' and the 'dead' are coupled face to face, hand in hand.

This may be a 'reberth' theory in Gita and for my own part I could never think that the Soul, while in mortal body, or out of that, has different world to shift just as God has no other Universe to go to or just as Man has no other job but to vex the world by reason of his infirmities generated by Matter and Mind and deluded by seeming excellence of Man's own creation. Man deliberates over his life but *not far too long*.

From hope to hope, from project to project Man lays desings and Manhood is led on and just as different minds incline to different objects, this wide-world is defferent from Man to Man just as the face is capable of as many changes as there are different emotions in the mind and expressing them all by those changes, but because of the Soul, all these differences and changes *divide* MAN *not* and man lives and has been living with a mighty principle within.

As land is improved by sowing it with seeds *various*, so is the mind by exercising it with studies *different*.

In divers rank and degree Man regulates his affairs, transacts his business. The business of Life summons us *away* from useless grief.

The visible things of creation declare in every langauge of the world the wisdom and goodness of Man to enrich and promote the *happiness* of Mankind (which includes Man's associats Animal, Insect and Plant), for great minds enlarging as the views enlarge.

Evenness and tranquility of Mind is the health of the Soul. Greater number of marriages fail for lack of evenness of temper of the two.

For 'exact dealing' in life 'even mind' is all that is *needed* just as 'reading' is to the Mind what 'exercise' is to the body.

A 'Yes' and 'No', sincere.

To the author 'YES' is 'कृष्ण' and 'No' is 'राम' and Man is the social integration of Mind ('प्रकृति'—गीता १३.१९) and the Soul ('पुरुष'— गीता १३.१९)

This Big World is just an ENLARGEMENT of this *small* Man just as A DAY AND NIGHT ('अहोरात्रि—गीता ८.१०) of the UNIVERSE of 864,000,000,0 Years...is just an ENLARGEMENT of our Day and Night of 864 00 seconds by 100,000 Years to a second.

Our present Sun is the Sun of 'द्वापर'···Dwapar Age, the Age of Krishna of 864,000 years and it is for this reason that the Diameter of the Sun is 864,000 Miles.

The Duration of the Aga *represents* the Diameter of the Sun of the particular Age.

Hydrogen converted into helium is *energy* and scientists hold that hydrogen is available intremendous quantities everywhere···hydrogen in the Sun is sufficient for the production of solar energy for.

EIGHTY-THOUSAND MILLION YEARS.

80,000,000,000 Years.

And Gita 8.17 holds the DURATION of DAY and NIGHT of UNIVERSE as :

EIGHT BILLION, 640 MILLION YEARS.

Or, say, simply, our each second represents 1000,00 years at the Kalpa stage just as for every primary particle this world has 100.000 secondary particles. (Chapter 3 *supra* may be referred to).

The Soul (पुरुष) is the *theme* and the *thesis* is Matter (प्रकृति .

The Soul is the *centre*, Mind is the *radius* and Man is the circumference.

Man is the *centre*, Man is the *radius* and Man is the *circumference*.

Goodness of Man is the *eentre*, the Greatness is the *radius* and Glory of Man is the *circumference*.

...Glory springs from the silent *conquest* of ourselves.

...Of all the conquests of Man the lowest is of his 'words'.

...Gita is the incarnation (अवतार) word 'coronation' (राज-तिलक) of Man

...Goodness brings within *fears* of no law.

The Religion of Man is the Man himself.

"मानव का धर्म मानव स्वयं है"

Live as 'राम', act as 'कृष्ण'.

'राम' lived *negatively*, 'कृष्ण' acted *positively*.

Renunciation is 'राम', 'कृष्ण' is 'even mind.

'राम' is *life*, 'कृष्ण' is *living*.

Man is the social integration of 'राम' and 'कृष्ण', is the social integration of 'renunciation' and 'even mind', is the social integratlon of life and living, is the Social integration of 'Yes' and 'No'.

Life and living *sincere*.

Yes and No *sincere*.

Disowned by 'राम', dishonoured and discredited by 'कृष्ण' here stands the author denounced, damed, dropped and dumped till this Man-made World of the Design of Man *embraces*

ONE MAN : ONE WORLD

This is Gita.

This is India,

This is 'विश्व भावना' of Man on this Earth known as 'पद्या'.

The only question I have yet to answer is; : if Gita is mine, India is mine, this is mine, that is mine, the rest of the World···earth. space, water, air, that *attest* the bounty, the volumous works of the distinfiusihed scientists, philosophers, literatuers, artists, men of Trade and Commerce—World-wide Commerce···*works* of Music and Dance······that *enrich* mankind, leaves and plants that *collect* sweet from every flower for Man, the *roar* of the lion and the *hiss* of a serpent that serves mankind is whose ?

I wish, if Gita could move from Temple to Science Laboratory the world-over and finally to the

Temple of Human Understanding

of the greatness of which there is no end in the inner of Man where the Soul is elevated to *embrace* all.

January 14, 1978
Makar Sankranti,
Allahabad

J. N. CHANDRA
Advocate High Court
Allahabad

TWO SOULS

Two Souls meet to agree.

Two Minds meet to differ.

A GITA...............To Mr. Jimmy Carter, the American President on the occassion of his visit to India on the New Year's day...on 1st January, 1978.

The works of American Philosopher, Thoreau............to Mr. Desai, the Prime Minister of India.

A sandal wood carving of Lord Krishna and Arjun on an ivory Chariot *presented* by Chief Minister, Haryana to U. S. President.

Two Souls meet on the path of 'democracy'[1] toward a 'common goal of human development[1]'.

—'महात्मानस्तु मां पार्थ दैवी प्रकृतिमाश्रित ।

......मां भक्त्या नित्ययुक्ता उपास्यते ॥'—गीता ९.१३/१४

High-souled men who partake of the divine nature knowing that I am the source of all beings.........bow before Me with love and devotion......Gita 9.1/14.

Even mind with a Soul harmonized *leads* everyone, everywhere to live and work......to arrange the World in a manner *truely humane*...to enrich global life and living...to ensure human rights and remedies...to grow as Man and feed Mind, Body and the Soul with *sincerity* of Thoughts, Words and Deeds and strive to make a Yes and No *sincere*, a 'Yes' and 'No' of *everyone, everywhere*—sincere.

Even mind is the only way to a meaningful "human[1] development''...development of a personality *complex-free*.

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1. From Text of Mr. Carter's speech to Members of Parliament Published in Papers, January, 3, 19,8.

THE WORLD, *in general*, INDIA, U. K., U. S. A., U. S. S. R.

GERMANY, *in particular*.

to

weigh, reflect and *respond*

—to *weigh* every word, *reflect* and *respond* to every thought *refine.*

—'श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।'—गीता २.५

It is better to live on alms than to kill noble elders...Gita 2.5

O' Krishna ! I prefer a BEGGING BOWL to killing and extinction of a race for Blood-stained *pleasures, riches* and *luxuries*—even for the *sovereignity* of *three worlds*,...Gita 1.55

But for his *sense* of value of friendship Krishna would have readily agreed to *let* his *friend*, Arjun, go with a BEGGING BOWL in hand off on the street.

But that would *disgrace* the honour of a friend and unerring wisdom of Krishna would have been lost to the World.

Friends to the same centre *move*...none abandoned to *dispair*......none to *resign* or *retire* from ever upholding the great cause of *noble* and *refined education* to lift up *human nature.*

'समता विश्वविद्यालय' is the FIRST OF ITS KIND, is the FIRST UNIVERSITY designed to convert evil and reactionary mind into EVEN MIND with a Soul harmonized.

Not with a BEGGING BOWL in hand the proposed 'समता विश्वविद्यालय' *moves* for glory of Man......glory that is not confined to the nation or country or life of the individual by whom it is sought and descends to the latest posterity. A humble citizen who acts his part in society so as to obtain the appro-

bation of his fellow citizens is on the *road* for *honour*......obtains honour by its strict adherence to *equity* and *good faith* in all its dealings with other *nations* and *individuals*.

Let all of us *assert* to *contribute* our *might* to establish the proposed world's 'समता विश्वविद्यालय' on the Soil of India to which high dignitaries, like U. S. President, Mr. Jimmy Carter, British Prime Minister Mr. Callaghan have recently paid a visit as other high dignitaries from Russia, Nepal, Tebbet and Arabia have earlier paid a visit to see and meet India and its *people* as *friends* have visited India as a

TEMPLE OF HUMAN UNDERSTANDING

GLORY OF MAN

—Secret of being eloquently silent.

This is Gita

'OF EARTH MAN IS FRAGRANCE'

... a mathematical—just everyday arithmatic ... and scientific interpretation of Gita that adds new accessions to the Glory of Man in order to give unto ourselves an earnest of a life ...to live universally...to live according to the *dictates* of right reasons and conscience and not to the dictates of misguided passions...to *equip* ourselves for the *storm* as well as the *calm* in this dubious *navigatian* of life...to promote the happiness of Man-kind which includes Insect, Animal and Plant life or World, in a word, to wish the good and well-being of everyone, everywhere better known as 'सचराचर' and to create :

ONE MAN : ONE WORLD

मानव कीर्ति

—"कीर्तिः श्रीर्वाक्य नारीणां स्मृतिर्मेधा धृतिः क्षमा।"—गीता १०.३४

अपने सुहाग से मंगल लेकर नारी ने पुरुष को कीर्ति दी है।

नारी की 'मंगल' और पुरुष की 'सत्य' साधना कृष्ण की गीता बन गई और उन दोनों की श्री 'अर्जुन' की 'स्मृति' और द्रौपदी की 'क्षमा' बन गई। गीता का 'वाक्' मानव-धर्म की साधना बन गई, 'धृति', 'श्रद्धा' और 'मेधा' विजय बन गई, और सम के योग से वह विजय मानव की कीर्ति बन गई।

फिर, 'श्री', 'विजय' और 'कीर्ति' पुरुष को मोहित कर ले गई।

पर, विध्वंस और निर्माण में निर्मित 'मानव' नारी की मंगल प्रेरणा से जीता हुआ चला आ रहा है।

विश्व आयोजन में जग मंगल की खोज है—'विश्वप्रेम' की।

विश्व का मानव एक है, मानव का विश्व एक है।

'समता विश्वविद्यालय'

Work (कर्म), a fundamental law of the Universe.
Right to work, a fundamental right —'अधिकार',
Universal approach to human problems,
is a fundamental duty—'कर्त्तव्य' ।

—'कर्मण्ये वाधिकारस्ते..................'—गीता २.४७

Right to work--Gita 2·47

'समता विश्वविद्यालय' hereby gauarantees 'right to work' to everyone in India with the good (मंगल) and well-being (कुशल-क्षेम) of everyone, everywhere.

'समता विश्वविद्यालय' proposed to be set up at 'चित्रकूट' and or 'कुरुक्षेत्र' or, at such other place or places as so desired *shall* be wholly *secular* in character, *democratic* in set up, *socialistic* in pattern ...socialistic in Indian setting and surroundings ... *sincere* in purpose, *universal* in administration of GRACE, ...with Mind and the Soul of the individual to *hold* in mutual trust for reciprocal concessions ... with faith of Man in Man *renewed,* to inprove the country by original writings, to improve all opportunities of 'good' (मंगल) which are afforded to one ... to *prepare* and *produce* personalities *complex-free to man* the administration of the country to better life and living, hence again, *better still* in infinite progression—the product of the University not to outlive his *conscience,* his Soul to remain in *perpetual calm* and peace and daily pains and sorrows and pleasures and joys in *equal balance* to lie... Man as an introductory part to more important scenes of life and living on this Earth known as 'पद्मा' ।

And to arrange the World in a manner *truely humane*...to bring about transformation of society to respond to the urges and aspirations of Man—to meet general unemployment and poor housing through LIGHT AND TIME INDUSTRIES with Designs to lift up human nature.

To the author 'चित्रकूट' is THE SOUL, 'कुरुक्षेत्र' is MIND.

See : 'Education', p. 206, inside.

GRACE AND WELL-BEING FOR ALL

...*from evil to even, from even to embrace.*

...the road that *leads.*

'ममता' से 'समता' की ओर

—'समता' से 'लोकसंग्रह'—गीता ३.२० की खोज

—मानव का चिरन्तन सत्य।

The Sale proceeds of this humble work.*

'OF EARTH MAN IS FRAGRANCE'

are hereby directed to be credited and shall be credited to

'समता विश्वविद्यालय', चित्रकूट

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इस कृति की आय

'समता विश्वविद्यालय', चित्रकूट

को अर्पित है।

लेखक और प्रकाशक का यह तुच्छ उपहार है किन्तु 'समता विश्वविद्यालय' के निर्माण में कृति के प्रत्येक क्रेता का यह महान योग होगा और वह इन्हीं १८ रु० में से १० रु० का स्थायी संस्थापक अंकित रहेगा और इस बात के प्रमाण पत्र का अधिकारी होगा एवं उन सब ऐसे अधिकारों का भो.ी होगा जिनकी व्याख्या ऐसे क्रेता-अधिकारों की नियमावली में की गई जिन्होंने विश्वविद्यालय के निर्माण में योग दिया है।

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* Authors other works :—

1. 'हिन्दी साहित्य का स्वाधीन चिन्तन'
2. NOW, HEAR GITA ON MOON

GITA—THE GREAT *PLUS* OF INDIA

A spring breaking out of the smiles

of

GITA

+

This is Gita, the Great + of India—'महता योगो'—गीता ४.२

'अ'	'आ'
The Soul	Matter/Mind–'मन'/'माया'–'गति'
'न'	'हाँ'
राम	कृष्ण
'सर्वत्रावस्थितो'—गीता १३.३२	'सर्वगतं'—गीता १३.३२
'Constant'—Gita 2.24	'Motion'—Gita 2.24

"Man in society is like a *flower*
Blown in its native bud; 'tis then alone'
His faculties, expounded in full moon
Shine forth."

And

'Of Earth Man is Fragranc'–'पुण्यो गन्ध :पृथिव्यां'—गीता ७.९

THE SOUL :	MIND
—from German, 'seele',	—from Greek word signifying strength.
—Greek, to live.	
—Latin, like anima.	
—Immortal.	—*Mortal.*—'अनित्य'
—शाश्वत	—*Impressions* and Ideas.

—*Understanding*, such as, "a person is not in his right mind."

—*Intellectual power*. "I thought the eternal mind has made us master."—Dryden.

—*Intellectual capacity*.

—*Imagination*.

— *Conception*.

—*Passions and affections*—'शान्तरजसं'

—गीता ६·२७

—*Thought/Opinion*.

—*Will, choice, determination*.

—*Memory*. (To call to mind)

—Mind is considered as the *seat* of all the faculties.

'Every faculty has a *distinct taste* in mind.

—*Conditions* or *virtues*.

Honest mind or

"I do this or that for my mind's sake.'

—Distracted mind/Broken understanding.

And thus above is a short *comparative* of Mind and the Soul in a *human mix*.

'There is some Soul of goodness in things evil.
Would men *observingly* distil it out.'—*Shakspeare*.

Mind and the Soul, the part of us, the Soul being the better part of Man is taken for Man's self.

"And life more perfect have attained than fate

Meant me, by venturing higher than my lot'.--*Milton.*

The sign of + is proposed to be replaced by a sign of plus —a *cross* of a straight line and a curved line, the former indicating the Soul and the latter indicating Mind or the former indicating that on earth light travels in a straight line and in space it travels in a curved line because the space is curved, the earth a 'geoid' and the old theory that mass of the earth is uniformly distributed is now gone.

Similarly, 'evil mind' is 'curved' and 'even* mind' is straight.

Even mind is the seat of the Soul known in Gita as 'प्रज्ञा प्रतिष्ठा'—गीता २८.५७ or 'समत्वं योग'—गीता २.४८ or 'ब्राह्मी स्थिति'--गीता २.७२ or 'गुणातीत'--गीता १४.२४ or and the like, in a word, 'even mind' is *complex free* personality and it is only the *complex-free personality* that *rules* the earth, space, waters and waves, the *plus* of which is *just* a *small* Man and Big World is just an ENLARGEMENT of this *small* Man just as a Day and Night ('अहोरात्रि'—गीता ८.१७) of the Universe of 864,000,000,0 Years is *just* an ENLARGEMENT of our Day and Night of 24 hours or 864.00 *seconds* by 1 lac Year to a *second* or, simply say, for a *primary* particle there are one lac *secondary* particles.

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* 80% of the diseases being psychosomatic and psychogenic, 'even mind' wards them off.

MAN......NEW ACCESSIONS TO HIS GLORY

—a new *richness* of a new *reality* of thought, word and deed that *adds* to our inheritance.

Illumination of Spiritual life *extends* the horizon of our national, international and universal *existence*.

Man, a *radiating* force for *creative activity*.

The question is not : '*to be* or *not to be*'.[1] But the question is : To be or not to be *with* all *HUMANITY*.

*Contents** :—

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1. Shakspeare.

*For a Chapter-wise Synopsis see p. I *to* XIII at the end of the *work*.

THUS Began THIS UNIVERSE

by and of itself...स्वनिर्मित

with 'मंगला आरती' in the following words of

GITA

"प्रकृति पुरुषं चैव विद्धयनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥"—गीता १३.१९

—'Matter' neither created, nor destroyed.

—'The Soul' neither created, nor destroyed.

All forms and dispositions spring from 'Matter'—Gita 13.19.

—'Matter'[1] acts/senses act, Mind reacts, the Soul *acts*[2] not, is not the doer, is non active.

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[1]प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥"—गीता १३.२९

भावार्थ : जो ऐसा देखता है कि सम्पूर्ण कर्म प्रकृति (Matter) करती है और आत्मा 'अकर्मा' है, वही सत्य को परख पाता है—वही वास्तव में देखता है ।

He who sees that all actions are done only by Nature/Matter or Mind and the Soul is not the doer, verily he alone sees.—Gita 13.29.

[2]न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥"—गीता ५.१४

भावार्थ : इस विश्व में 'आत्मा' न कर्म करती है, न किसी को कर्म में लगाती है । न कर्म का कर्म-फल से संयोग कराती है । यह तो प्रकृति (Matter) है जो कर्म कराती है ।

The sovereign Soul neither works in this world, nor causes any one to work. Nor does it connect works with their fruits. It is nature/matter/mind that works or acts.—Gita 5.14.

—'The Soul'[1] renunciates, 'matter'[1] does not, renunciates *not*.

—'Matter/Mass can never be negative, the Soul, therefore, is negative—'अकर्मा'— गीता १३.२९—is non-doer. The Soul, being negative, is our 'no'. 'Matter', being positive, is our 'yes'.

—'The *sakar roop* of Bhagwan'— भगवान का साकार रूप is our 'yes' and 'the *nirakar roop* of Bhagwan'— भगवान का निराकार रूप is our 'no'.

—'With the Soul as the negative base a positive picture of Matter and Mind' is obtained or formed and it is for this reason that Gita 7.5 speaks that the Soul sustains this Universe ...the negative sustains the positive universe :—

—"अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥"—गीता ७.५

'This (Matter) is my lower natare. My other and higher nature—know that to be the Soul, O mighty Arjun, by which the univarse is sustained.—Gita 7.5.

In this Universe there is all that has no beginning, no end and to this catagory belong 'Matter' and 'the Soul' and there is all that has a beginning and an end and to this belong 'life' or, say, what scientists call, 'decay-period' or 'life-time'. On this earth there is an inexhaustable desire in all creatures to live.

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[1] कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुख दुःखानां भोक्तृत्वे हेतुरुच्यते ॥"—गीता १३.२०

भावार्थ : कार्य-कारण (Cause and effect) हेतु 'प्रकृति' की रचना हुई, सुख-दुख भोगने के लिये 'पुरुष' है—'आत्मा' है ।

Nature/Matter/Mind is said to be the cause of the formation of body and organs; and the Soul is said to be the cause of the experience of pleasure and pain—Gita 13.20,

With 'life' came 'work'....'कर्म', for 'work'...'कर्म' realises life. Of 'life' the opposite is not 'death' but 'work'...'कर्म'. Gita, therefore, has Karma Theory.

The whole life of 'राम' has been one of renunciation—'त्याग' and that of 'कृष्ण' has been one of 'action'—'कर्म'. Man is the social integration of 'राम' and 'कृष्ण', is the social integration of 'divinity' (अ) and devility (आ), the former transformed into humality and the latter into humanity.

'Renunciation' is the 'Soul'. 'Action' is 'matter/mind'.

If 'राम' is 'life', 'कृष्ण' is living.

If 'राम' is 'renunciation'—'त्याग', 'कृष्ण' is 'even mind'—सम, समता, समभाव, समदृष्टि।

Man is the social integration of Mind and the Soul, is the social integration of 'action' and 'renunciation'...'कर्म और त्याग', is the social integration of 'yes' and 'no', is the social integration of 'सत', 'रज', 'तम' and 'भक्ति', 'कर्म' and 'ज्ञान', is the social integration of 'life' and 'living' as ultimate reality realised in 'works'-'कर्म'—realised in a relief to grief.

With 'divinity' came 'humanity'.

In Gita 4.9 Krishna speaks :

'जन्म कर्म च मे दिव्यमेव'—गीता ४.९

'My life and works are divine'...Gita 4.9

If 'divinity' could claim its 'life' and 'works' *divine*, humanity could equally claim its 'life and works' *humane*.

If 'divinity' immortalises 'life', 'devility' immortalises 'death', then certainly humanity immortalises 'works'.

THUS CAME 'राम' AND 'कृष्ण' TO COMPOSE 'DIVINITY' just as man and woman compose the fullness of humanity.

In 'राम', as if, the Soul (पुरुषः) assumed human form.

In 'कृष्ण', as if, 'Matter/Mind' (प्रकृति) assumed human form.

—'वन्दे……श्रीकृष्ण प्रकृतेः परम'

राम and कृष्ण

—'अ' is राम, 'आ' is कृष्ण । राम is राजा, कृष्ण is योगी ।

'अ'

—the Soul—'पुरुष'—गीता १३.१६—'अहमात्मा'—गीता १३.२०.

('अ' means the 'Soul')

—the non-doer, the non-active.

—the higher—'परा'—गीता ७·५

—renunciation—त्याग

—'समता'/'भक्ति', 'कर्म', 'ज्ञान'

—universal love, action and knowledge.

—'राम'

—negative or 'no'…'न'

—निराकार/निर्गुण

—I, the non-active.

—६…आत्मा—the Soul—गीता ७.५

'आ'

—Matter/Mind--'प्रकृति'--गीता १३.१६/'माया--गीता ७.१४

—the Sun/भानु/'रवि'--गीता १०.२१

('आ' means the 'Sun')

—the doer, the active

—the lower--'अपरा'—गीता ७·५.

—senses

—action…कर्म

—ममता/विषमता--'सत', 'रज', 'तम'

—good, bad, indifferent

—'कृष्ण'

—positive or 'yes'…हाँ

—साकार/सगुण

—I, the active

—८'प्रकृतिरष्टधा'--गीता ७.४.

Just as energy is an aspect of 'matter', so 'living' is an aspect of 'life'.

'राम' lived *negatively*, 'कृष्ण' acted *positively*.

Successful people do things, others only talk about doing things.

'Living negatively' simply means living with truth, eternal order, consecration and austerity and with absolute objectivity, 'living negatively' is the whole duty in the scheme of life, right conduct, ideal and intelligent living. In short, 'living negatively' means living with most absolute *respect* and *regard* for the rights of others and to accustom people to receive pleasure from the happiness of others.

'Acting positively' simply means 'action with even mind'. Even mind is Yoga. Yoga is seperation from pain. 'Sanayas' simply means 'separation'. Relation and separation, the two put together, complete the picture of love and separation—'प्रेम-वियोग'. If physics could speak of space-time separation, the Gita could equally speak of 'gyan-karama-sanayas'—ज्ञान-कर्म-सन्यास or 'work' and 'knowledge' separation in Chapter IV.

'Action with even mind' cannot be *imposed* but can be *impressed*.

The fountain of contentment springs in mind and the Soul and he who has so little knowledge of human nature or disposition as to seek happiness by changing anything like shirts but his own disposition will waste his life in fruitless efforts and multiply griefs which he proposes to cure.

Life is not sweet when some splendour falls but when 'person' and 'personal' seem to dissolve or fade away in 'universal approach' to human problems.

That action, that approach is of 'even mind'.

Mind is 'evil'. Mind is 'even'.

From 'evil mind' flow death destruction and devility. From 'even mind' flows reality of life and living.

Narrow mind can not measure the amplitude of the world.

Even mind is Yoga. Key to success in life lies in 'evenness of Mind.'

The whole emphasis of Yoga philosophy in Gita is centered, concentrated and confined to 'even mind'—'स्थित प्रज्ञ' or 'गुणातीत', the same emphasis in Ramayan on 'अमल-अचल मन' in 'लङ्का काण्ड' or on 'mind free from prejudice'.

Exemption from every prejudice is the touch-stone of the *higher* in man. Even mind unfolds and leads to the development of human personality from 'complexes' to *complex-free*.

To the question : how the Universe was formed the previous theory was that of a messy explosion. But that idea still leaves the question/mystry unsolved. The present theory is that 'there was no explosion such as a super nova (large exploding star) but rather some sort of energy release which we don't understand'—declared Dr. George Smooth from National Aeronautics and Space Administration (NASA) at Washington (N. I. Patrika, 11th December, 1977 at page I column I.) But what worries scientists is the fact that the universe is expanding at a constant rate in almost all directions on the ground and findings that (background microwave radiation discovered in 1965) the radiation was the same in all sector of central core of the universe and hence no single primal explosion at one spot."

The theory holds that there was originally slightly more matter than anti-matter, so some matter was left over after the blast. The remains could be our universe.

Man is the social integration of 'finity' and 'infinity', of 'सीम' and 'असीम', of the higher ('परा'—गीता ७.५) and the lower ('अपरा'—गीता ५.७)।

The law of the *higher* (परा) and the *lower* (अपरा) being based on Mind/Matter and the Soul, is *simple most*.

God as the *higher* is *bound* to renunciate in favour of Man as the *lower*, so Man as the *higher* is bound to renunciate in favour of the *lower* to him in pay, status, rank and talents, industrialised countries as the *higher* are bound to renunciate in favour of the under-developed, undeveloped and developing countries as the *lower*. Man as the *higher* is bound to renunciate in favour of the animal, insect and plant life or world as the *lower*.

This is the irrevocable law and no way out.

Success flows from 'service and sacrifice.'

If Man as the *higher* renunciates *not* in favour of animal, insect and plant life as the *lower*, in favour of those that are lower in status, rank and talents, how can Man as the *lower* expect God as the *higher* to renunciate in his favour ? Before one craves for 'success' he must put a simple question to himself ....'have I rendered some service......selfless service to some one, 'have I done an act of sacrifice to relieve or to enable some one to tide ever his difficulties ? If the answer of this simple question is in 'affirmative', success is bound to come to greet him, if the answer is in 'negative', success is bound to be *written off*, for Gita 3.15 plainly speaks :—

—ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्—गीता ३.१५

Brahma is always present in sacrifice. —Gita 3.15.

Brahma is always *present* in sacrifice (यज्ञ) exactly in the same way as 'Plank's constant[1] h is always *present* in quantum action.

1. $h = 6.624 \times 10^{-27}$ erg/second/Quanta of light.

To put a question to himself' simply means 'search the inner' or 'probe into the *inner*, for the Soul as the *higher* is bound to renunciate in favour of Mind/Matter as the *lower*.

The *relation* of Mind/Matter and 'the Soul' is one of the 'seer' and 'the seen' or—'दृष्टादृश्य', the Soul being the 'seer' and Mind/Matter being the 'seen'. It is for this reason that in India 'philosophy' is called 'दर्शन' or the 'seen'. Philosophy of of Man is wholly *practical, direct*—'प्रत्यक्षावगमं'—गीता ९.२० or *true to life and living.*

The difference between Philosophy and Science is exactly the same as is the difference between 'action' and 'renunciation', the former is 'matter/mind and the latter is the soul. Philosophy searches the *inner of* and *for* Man.

A scientific treatise is based on *facts* obtained from experiments and observations and not on scholastic, metaphysical discourse.

KARL MARX AND DRAWN

Just as 'brevity' is the soul of language or mathematics is the soul of science, so, in terms of mathematics, *mind* is the *multiple* of Matter (प्रकृति), *mind* itself being 'matter'—'प्रकृतिस्थान कर्षति'—Gita 15.7, and scientists speak of 'Matter' and Mind' All that is around us is 'matter'. To Karl Marx (1818—1882) the World of Matter was the *real* World and to Darwin (1809—1882) the *real* World was the World of the Soul. Darwin discovered the Gita principle of—'सचराचर'—of all that moves and moves not, in his scientific discoveries—'Man as the higher is associated with the lowliest, the ape'—and since then science world could not catch and carry the 'सचराचर'—concept or the concept of 'Totality of Life' or the concept of 'common origin' of life, the result was that Darwin was and has remained the most *misunderstood* scientist, while Karl Marx (1818—1882) is the most *understood* social scientist.

The concept of 'सचराचर', that is, all that moves and moves *not*, that speaks of and relates to Totality of Life basically of a common origin, which in its turn, is better known as the 'theory of evolution' created by Darwin (1809—1882), the corner stone of which theory is the theory of cell created by Darwin's contemporary, German Scientist, T. Schwann who in 1838 formulated one of the basic propositions of the cell theory, namely, 'all plant and animal organisms have a cellular structure "or the cell theory that pointed out the ***common structure*** of the organic world finally confirms the 'सचराचर' concept in Gita and Ramayan of a 'common origin of life'. Medical science discusses of 'plant cells', 'animal cells' and it is no wonder that Medical Science speaks of Organism of Man as a 'single system'. "In a complex organism cells and intercellular substances form tissues, tissues make up organs, and organs unite in a system. All the cells, tissues, organs are closely interconnected and affect each other". "The principle of integrity of organism implies that the disease of any organ must not be regarded as merely ***local*** disturbance, but as a morbid state of the entire organism".

'The concept of Universe' according to general Relativity Theory of Einstein, is that this Universe is non-Euclidean space-time continuum which is boundless yet finite.' (Atomic Physics—p. 401.) 'मैं सीम हूँ', 'मैं असीम हूँ'—'I am the limited', 'I am the unlimited'. Such is the Gita version also,

After the Gita concept of 'सचराचर'—गीता ६.१०, having been established scientifically, the 'basis of physic activity' were discovered and the theory of 'higher nervous activity' created by I. Pavlov (1849—1936), it is claimed, refutes 'all religious and idealistic concepts of the Soul and of the unknowable 'works of the soul'. Thus with the discovery of 'the basis of physic activity' the concept of the Soul has been

outlawed or overlooked in Russia thereby the relation of Mind and the Soul has been ignored to its great peril.

The ***relation*** of Mind and the Soul is still ***simpler.*** That relation is the relation of a ***question*** and ***answer.*** Matter/Mind is ***question,*** the ***answer*** is the Soul.

In Gita 6.8 'the Soul' has been spoken as 'ज्ञान-विज्ञानतृप्तात्मा'—गीता ६.८....or the Soul as endowed with 'vision' (Knowledge or Philosophy) and 'wisdom' (Science of Matter and the Soul). It is for this reason that 'life' is 'education'....'education' means to take out something from inside or from the ***inner'.*** Thus the ***inner*** of Man is the ***hallow*** of Total Human Knowledge and Wisdom and since the human soul or the Soul of the Totality of Life is a ***part*** (अंश—गीता १५.७), Total Human Knowledge and Wisdom is ***in part***[1] (अंश). There have never been all-powerful theories and there never will be. For like 'life' each theory has its own shaky and firm foundation, yet, it becomes all ***powerless*** against the onslaughts of ***fresh facts.... facts discovered by the theory itself.*** Here ***facts discovered by the theory itself*** are very important words for they are like the traces of life with which ***new ideas*** crop up or ***break*** through and Man, then, makes a big jump forward. Each theory has its own achievements and for a while it seems, as if, that is the last ***word*** just as Mind catches an 'idea', encircles that, mind rotating at its axis, the 'senses' and like the curved line of light close to the Sun, energises the 'idea' and immediately declares that encircled and enriched or energised 'idea' as the 'whole truth' and imposes upon Man.

The 'Soul', simple like a straight line of light travelling on earth, ***refutes*** that declaration of Mind and ***enlightens*** Mind that 'it is not'....'it is not'—'नेति', 'नेति'—it is not the 'whole truth' and ***impresses upon*** Man.

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१. 'ईश्वर अंश जीव अविनासी'—तुलसी ।

Thus revolves this World of 'know' and 'do', the former is 'knowledge' and, therefore, the Soul, and the latter is 'action'....and, therefore, Matter/Mind.

Mind *imposes* the Soul *impresses.*

The *inner* of Man has, therefore to be *searched* or *probed* for an *answer* to all questions' Mind *poses* in the sphere of human understanding of all that pertains to all branches of human knowledge and wisdom including the Science of Disposition of Man.

Here is a comparative close-up and line-up of the operating philosophy and science of Matter/Mind and the Soul.

Gita 6.20 holds—'यत्र चैवात्मनात्मानं पश्यन्नात्मनि'—गीता ६.२०.... Behold the Soul through Mind.—Gita 6.20.

Concept of the Soul, therefore, has to be understood with reference to the context and concept of 'matter'—'प्रकृति / माया ।

Physics holds : Matter neither created, nor destroyed.

Gita 13.19 holds : 'प्रकृतिं पुरुषं चैव विद्धयनादी'—गीता १३.१६ 'Matter and the Soul, each neither created, nor destroyed.

Physics holds : Matter/Mass can never be negative.

Gita 13.29, therefore, holds that the Soul is negative—'अकर्मा', the non-doer, the non-active, the Soul *acts* not.

Physics holds : No physical force displays the role of an 'observer'.

Gita 13.22, therefore, holds : the Soul is observer—'उपद्रष्टा'.—गीता १३.२२

'Matter' acts. So says Gita in 13.29—'प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः''—गीता १३.२६.

—He who sees that all actions are done only by Nature / Matter and (that the Soul is not the doer) .... verily he alone sees.

'Matter' is action, the Soul, therefore, is 'renunciation.'

'Matter' is positive, the Soul, therefore, is 'negative'.

'Matter', being positive, ***repulses,*** the Soul, being negative, ***attracts***—Gita 15.7.

'Matter' has, till date, 4 states....'solid', 'liquid', 'gaseous' and 'plasma',—the sun's matter so little studied. The Soul has no states, no qualities, no attributes and stands wholly unaffected by Matter—Gita 13.31.

Brain Sciences hold : Mind is reticular........net-like. Gita 16.16, therefore, holds that Mind is 'मोहजालसमावृत्ता'—गीता १६.१६, that is, mind is enveloped in the meshes of delusion and addicted to gratification of desires.

Mind craves, the Soul yearns.
Mind is 'attachment'. The soul is 'detachment'.
Mind is all-embarrassing, the Soul is all-embracing.
Mind is 'evil', Mind is 'evin'.
Mind is narrow. Mind is broad.

To explain 'Mind' the Gita 6.34 has taken 'air' (वायु) as symbol. Mind is fickle, violent, powerful, obstinate, yet, is creative.

To explain 'the Soul' Gita 13.32 has taken 'ether'[1] as symbol—'सौक्ष्म्यादाकाशं'—गीता १३.३२।

Thanks to Gita........the failure of 'ether model'[1] in Classical Physics, futility[1] of ether[1] on the basis of Relativity Theory and the fallen ether[1] concept has saved Gita and the concept of the Soul therein, the Soul, thereby, has been saved from being ***discovered*** as belonging to the ***realm*** of 'matter' or would have been discovered something ***material.***

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1. Motion in ether, today, is insoluable problem. Motion through ether could not be detected by optical instruments. Motion through 'ether' is meaningless concept, while motion relative to physical bodies alone has physical significance. 'Einstein has no where directly denied the existence of ether, he has left open the problem an 'open question', being satisfied with the fact that all natural phenom na can be adequately explained without the intervention of ether'. ATOMIC PHYSICS by Dr. Rajam, p. 385.

Mind is 'motion', the Soul, therefore, is 'constant' 'स्थाणुरचलोऽयम्'—Gita 2.24.

Mind is 'discord', the Soul, therefore, is 'concord'.

The law is : Discord ends in harmony or concord *just* to *reappear* in *forms* different to broaden mind, to *humanise* Matter and Mind.

Gita 7.4/5 tell us that Matter / Mind is *lower* (अपरा), the Soul, therefore, is the *higher* (परा).

The law is : The *higher* renunciates in favour of the *lower*.

Mind is the thesis, the Soul is, therefore, the *theme*.

When Mind is *tortured*, 'inhumanity' is born.

When the Soul *suffers*, 'humanity' is born.

Mind is 'subjective', the Soul, therefore, is objective.

Matter and Mind is the 'observed', the 'observer'—'उपद्रष्टा'—गीता १३.२२—is the Soul.

Mind is 'subjective', the World, therefore, is 'objective', 'knowable'.

The 'outer Sun' is 'matter', the 'inner Sun' is, therefore, the Soul to enlighten Mind....Gita 13.33.

Human civilization is the *creation* of human mind.

Culture of Man is *born* of renunciation of the Soul.

The *outer* of Man is illumined by the Sun, or matter and mind.

The *inner* of Man is illumined by the Soul. Gita 13.33, therefore, speaks :—

"यथा प्रकाशयत्येकः कृतस्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।।" गीता १३.३३

As the one sun illumines the whole world, so does the Soul, O Bharata, illumine all bodies.—Gita 13.33.

Gita 15.6, further speaks :—

"न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।। गीता १५.६

The Sun does not illumine it, nor the Moon, nor the Fire. It is my supreme abode, and they who reach it never return—Gita 15.6.

Physics holds : Man is the product of the Sun.

Rik-Veda holds : "विश्वा भुवनानि तस्थु"—ऋ० १.१६४.२—'सूर्य विश्व का आधारभूत है' ।

With the 'creativity' of Mind and 'sublimity' of the Soul ....'creativity' of Mind reflecting and refracting the 'inner soul' and the sublimity thereof to the outer world in Thoughts, Words, and Deeds of Man....Man stands in between two real worlds....the real world of Matter/Mind in which Karl Marx stood....to Karl Marx the real world was 'matter....the second real world is the World of the 'Soul' in which Darwin stood in his scientific discoveries....in Descent of Man what has been discovered is the principle of 'सचराचर' or the principle of 'Totality of Life'........Darwin holds : Man as the higher is closely associated with the lowliest, the ape'. Darwin never propagated an 'Ape-Man.'

In the real world of Matter there is always a claim, a clamour for 'action and reaction', for 'rights', for 'belongings'.. In the real world of the Soul for 'action and reaction' of the real world of Matter, there is 'action and renunciation', for 'right' there is 'duty' and for 'belongings' there are 'longings' ....longings for the highest good of everyone, everywhere.

The 'real World' of Matter is our 'Yes'.

The real World of the Soul is our 'No.'.

Positive is Matter/Mind and, therefore, a 'Yes'.

Negative is the Soul and, therefore, a 'No'.

A 'Yes' of Man is the 'साकार or सगुणरूप of भगवान'.

A 'No' of Man is the 'निराकार or निर्गुण रूप of भगवान'.

Of Vedas and Gita, the former is the Soul, the latter is Matter and Mind, the former is 'negative'.......the latter is 'positive'.......'I am this; I am that; I am All'.

Of Gita and Ramayan, the former is Matter / Mind, the latter is 'negative', the former is 'action'—कर्म, the latter is 'renunciation'—त्याग or the Soul.

In the early Arayan Civilization and Culture, in the Vedic philosophy the negative concept of the Soul........'नेति, नेति',—prevailed. 'नेति, नेति' means 'it is not', 'it is not'. At the same time in the West also there was a 'no' and no 'yes' or, say, there was 'the Soul' and 'matter' / mind came latter or 'matter / mind' was of secondary importance.

It is no secret that Vedas speak of 'नेति, नेति', 'it is not', 'it is not'. Thus there was a 'no' or 'the Soul' before Gita came with a positive attitude towards 'life'....came with a 'yes'........ 'I am this. I am that. I am here. I am there. I am everywhere' and the like. The result is the same. Just as 'राम' came in 'त्रेता' and 'कृष्ण' came in 'द्वापर', the former came 'earlier' than the latter, the former came as the Soul or, as if, in 'राम' the Soul assumed human form and in 'कृष्ण', as if, 'Matter and Mind', assumed human form.

Exactly in the same way it is no secret to a student of History of Languages that in Classical Latin there was no exact equavalent for our 'yes' and this worried early translators of Greek into Latin. St. Jerome got over the diffuculty by writing 'est' 'est'.......'it is', 'it is'. Thus before a 'yes' there was a 'no' or say, before matter / mind' there was the Soul in existence. The Soul, being negative, is the only hang-up of this Universe. This is what Gita 7-5 tells us when it speaks that the Soul sustains this Universe. Negative sustains the positive just as in the art of photography with a negative base a positive picture is formed.

It is no secret to a student of History that when there was no England, there was Kent, when there was no France, there was Burgundy, and when there was no Spain, there was Madrid. When 'nations' came into being, people started

talking themselves as 'nationals' of England, France and Spain respectively.

New, consider the 'truth' from the view point of Gita in order to find out or determine how life came to exist on this planet of earth.

It is no secret to a student of Gita that when there was no 'water', the 'taste'was there........'रसोऽहमप्सु'—गीता ७.८, when there was nò Moon and the Sun, 'light'—'प्रभास्मि शशिसूर्य्यो—गीता ७.८—was there, when there were no Vedas, the syllable—'प्रणवः सर्व वेदेषु'—गीता ७.८, was there, when there was no 'ether', the sound was there—'शब्दः खे'—गीता ७.८—'I am sound in ether' ....Gita 7.8, when there was no Man, manliness was there.... ....'पौरुषं नृषु'—गीता ७.८, when there was no 'earth', fragrance was there—'पुण्यो गन्धः प्रथिव्यां', when there was no fire, brightness was there——'तेजश्चास्मि विभाव सौ'—गीता ७.९.

From the above one would note that out of 5 elements known as 'पंच तत्व' or 'क्षिति, जल, पावक, गगन, समीरा' in Gita 7.8/9' the element of 'air' (वायु) in Gita 7.8/8 is missing and immediately after 'fire' what has been spoken of is 'जीवनं सर्वभूतेषु' or 'life in all creatures'. The question is : how can there be 'life' without oxygen or 'air' ?

In Rik Veda in 'नासदीय सूक्त'—Rik 10.129, it is said—

'आनीदवांत स्वध्या तदेकम'—ऋ. १०.१२९.२

—'The one breathing by its own power', that is, 'breathing without 'oxygen or 'air', and existing by and of itself'.—'स्वनिमित'

This statement simply proves that the Soul stands unaffected by 'matter/mind'........Similar statement is in Gita 3.18 where it has been so spoken :—

"नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः" ।। गीता ३.१८

—In this world this Great Soul has no use whatsoever for things done or not done, nor it depends on any thing or creature.—Gita 3.18.

The statement to the effect that the Soul stands unaffected by Matter / Mind is supported by Gita 2.23/25 ......It has been stated that 'weapons' ***cut not*** the Soul, fire ***burns not*** the Soul, water ***drenches not*** the Soul, air ***dries not*** the Soul.

Gita 13:21 states : 'पुरुष: प्रकृतिस्थो'—गीता १३.२१.

—The Soul is seated in 'Matter.'—Gita 13.21.

The result is that 'Matter' and 'the Soul' are two, not interdependent but each independent of the other. It is why the word, two—'उभावपि'—Gita 13.19—has been used to denote the two—Matter (प्रकृति) and the Soul (पुरुष) like our 'Yes' (हाँ) and 'No' (न) or 'अ' and 'आ' existing independently of each other.

Gita holds : The Soul is first to come for it is 'negative' in essence. Science holds : Brain is first to die or to go at death.

Life is the Gita's gift to humanity.

Life is the ultimate reality and the fulfilment of life and living is the highest human aspiration and achievement.

It has been stated elsewhere that in this World there are two systems of 'life', one founded on 'fish and net' system, that is, founded on 'self' and the other system is known as the 'relative system' founded on 'selflessness' or on a most absolute regard and respect for the rights of others.

The Design of this Universe is Man.

Man is the 'theme', Man is the 'thesis', Man is the equilibrium thereof.

Thesis is 'Matter', theme is 'the Soul' and equilibrium is Man.

'I am the straight line of light on earth'. 'I am the curved line of light close to the Sun in space'.

'I am the centre, I am the radius, 'I am the circumference' of the perfect and imperfect circles of this Universe ......the circle of the earth (पृथ्वी), the Moon (चन्द्रमा), the Sun

(सूर्य्य), Mercury (बुद्ध), Venus (शुक्र), being perfect circles, the circle of the Mars (मंगल), Jupiter (बृहस्पति), Saturn (शनि), Uranus (अरुण), Neptune (वरुण) and Pluto (यम) being imperfect circles.

Mind rotating at its axis or senses is the 'self' and 'sex' and rotating around 'the Soul' is 'selflessness' and the sulimation of the 'sex' or eroticism refined.

Of 'self' and 'selfishness', each taken by itself is the 'absolute' (पूर्ण) and in relation to other is the 'relative' (सापेक्ष). The 'self' is narrow or evil mind and is helpless to measure the amplitude of the world.

Yet, not elimination but assimilation and sublimation of the 'self' is the cultural heritage of Man and is the way that directly leads to Happiness, Peace and Prosperity which decends not from heaven but each is the direct inheritance of creativity of Mind and sublimity of the Soul.

History of India has been one of assimilation.

This Big World is just an ENLARGEMENT of this small Man. Earth attracts the Moon, the Sun attracts the Earth and the Moon. Similarly, 'Matter'—(senses) (इन्द्रियाँ)—attracts 'Mind (मन), 'the Soul' attracts Matter—senses (इन्द्रियाँ) and Mind (मन)—Gita 15.7.

"ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।।"—गीता १५·७

—An eternal portion of myself having become a living soul in the World of Life draws to itself the mind and the five senses that rest in Nature/Matter ...... Gita 15.7.

The DAY and NIGHT of this Big World is just an ENLARGEMENT, of our 'day and night' of 24 hours.......by ONE LAC YEARS to a 'second'. Our day and night of 24 hours have 86400 seconds and the DAY and NIGHT of this Big World is of a period of 864,000,000,0 years, the duration from the beginning of a Kalpa........'कल्पादौ'—गीता ९.७ to the end....

'कल्पक्षये'—गीता ९·७—thereof........our one 'second' representing 100,000 years at Kalpa stage or scale.

Originally the Gita was given to the Sun and the Sun obeys the Gita ....given to the Sun (विवस्वान्)—Gita 4.1.

The giant Globe circles the Sun at an average distance of 800,000,000 kilometres moving with majestic equanimity—सम, समता, समभाव, समदृष्टि। It is followed by a retinue of satellites and completes one circuit in 12 years. A fresh life is infused after every 12 years in all creatures........there is a change visible.

Equanimity is Gita—'समता' गीता है।

A 'कुंभ' takes place at 'प्रयाग', 'हरिद्वार', 'उज्जयिनी', 'कुंभ-कोनम्', at 'गंगा', 'क्षिप्रा', 'गोदावरी'—'महामखम् सरोवर'.।

Owing to long lapse of time the Gita was lost to the World—Gita 4.2 and the same, thereafter, in the 28th Dwaper was given to 'Arjun..........the same.......today.........'तेऽद्य'—Gita 4.3.

Through the supreme secret 'रहस्यं' of Gita 4.3....through 'evinness of mind' Man discovers to himself even TODAY...... 'dicovers to himself as 'complex-free personality'. The message of Gita has remained so pure a text for such a considerably long period and is the same today as it was millions of years ago and it will be the same millions of years hence.

At 3.36 p.m. on December 2, 1942 Man entered into ATOMIC AGE and on June 27, 1954 Man learned to tap Nuclear power.......entered into NUCLEAR AGE but the 'message of Gita' is the same today and the 'TODAY'....'अद्य' of Gita 4.3 is ageless just as the Moon is airless. The Sun is its own reactor, In the Sun 'hydrogen' burns 'gently' maintaining life...... 'hydrogen converted into helium is 'energy'.... in the Bomb deuterium (heavy water or hydrogen) burns violently causing destruction, death and devility.

Man entered into Atomic Age when the Sun was on its southern course (Perihelion)—'दक्षिणायण'—गीता ८.२५ and when Man entered into Nuclear Age, the Sun was on its 'northern course' (Aphelion)—'उत्तरायण'—गीता ८.२४.

Aphelion (far)..........'उत्तरायण'—गीता ८.२४—northward course of the Sun is of a distance of 945,000,00 miles, covering 6 months from January to June.

Perihelion (near).......'दक्षिणायण—गीता ८.२५—southward course of the Sun is of a distance of 915,000,00 miles.......covering 6 months from July to December.

The plus of the mileage of the two courses (Aphelion of a distance of 945,000.00 miles and Perihelion of a distance of 915,000,00 miles) is 186,000,000 miles, the half of which is the distance from the earth to the Sun ... 93,000,000 miles.

The figure, 186,000 000 divided by 1000* the quotient represents the constant c of Einstein, that is, represents 'light speed'.......186,000 miles per second*........'the divisioner'......., 1,000*.... 'सहस्त्र'* being in terms of Gita 8.17. In terms of Gita our one 'second' represents 100,000 years at Kalpa or at 1000 Yugas stage or scale, or 100 years at Great Yuga[1] stage or scale and 10 years at Yuga stage or scale.

"सहस्त्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रि युगसहस्त्रान्तां तेऽहोरात्रविदो जना" ।। गीता ८.१७.

Those who know that the day of Brahma lasts a thousand ages* and that the night of Brahama lasts thousand ages* again.......they are indeed men who know day and night ....Gita 8.17.

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*See Ch. 3 *infra.*

1. 'युग' (Yuga or Great Yuga) within the meaning of Gita 8.17 means a duration of 864,000,0 years....the *plus* of the duration of 4 Ages—'सत/कृत युग', 'त्रेता', 'द्वापर', कलि । A 1000 Yugas* make a Kalpa....a Day and Night of the Universe of a duration of 864,000,000,0 years.

Gita has 18 Chapters just because the Sun has a period known as 'ग्रहण-युग' of about 18 years for an eclipse (solar or lunar) to occur whether visible on one part or the other of the earth.

Gita has 700* Shlokes just because the Sun is just 700* times as large as all the planets (9 in number), the moons (31 in number), asteriods (मीन तारा), comets (पुच्छल तारा) and meteors (उल्का) put together. All these* travel around the Sun.

Gita is the whole Solar System moving on our hands on earth.

'राम' and 'कृष्ण' wore 'पीतपट' or 'पीताम्बर' or 'yellow cloth' just because hydrogen converted into helium is 'energy' and the colour of helium is 'yellow' and 'yellow' absorves 'blue', 'राम' and 'कृष्ण' being 'श्यामवर्ण', blue in colour. This adds to thc grace of the human form and enriches energy-put in manliness of Man.

Our Present Sun is the Sun of the Dwaper Age of 864,000 years....... the Diameter of our Present Sun being 864.000 miles, thereby Time and Distance relation is established just as our Kilometre is based on 'Time' and 'Mile' is based on 'Distance'. A 'Yojan' (योजन) is of 5 miles.

Our Present Gita is 28th Gita just because our Present Kalpa is 28th—'बाराह कल्प' and 28th Dwapar has already passed, 28th Kali-yug is with us, It is all so revealing from our present integers :—

1. 2. 3. 4. 5. 6. 7. 8. 9.

Each integer multiplied by itself as :

1X2X3X4X5X6X7X8X9, the product is 362,880. This figure of 362,88,0 multiplied by 1000 as the highest multiple of the West, the product comes to 362,880,000 which, in its turn, divided by 10, the highest multiple of India, the

*'Facts and Figure by Bartha Morries Parkar p, 3, Amrican Edition).

quotient is 362,88,000 which, in its turn, divided by the period of the Age of 'राम', that is, the Age of 'त्रेता' of the duration of 1296,000 years, the quotient is :

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This is further supported by 'तुलसी who speakes in 'उत्तर काण्ड' as । 'बीते कल्प सात और बीसा', 27 Kalpas having passed, 28th is there.

'राम' is कल्प ।

—'कल्प कल्प प्रति प्रभु अवतरहिं'—बाल काण्ड

'कृष्ण' is युग—"सम्भवामि युगे युगे"—गीता ४.८

'राम' comes in a Kalpa, *once* in 864,000,000,0 years.

'कृष्ण' comes in युग, *once* in 864,000,0 years.

The motion of the Sun is known by 'sun-spots'. Sun-spots travel from 'left' to right' as 'लक्ष्मण' travelled with 'राम' from 'left' to 'right'........ 'दाहिन लाये'.

"सीय राम पद अंक बराये ।
लखन चलहि मगु दाहिन लाये ।।"—अयोध्या काण्ड

If 'राम' is the Sun, 'लक्ष्मण' the sun-spot, 'सीता' is the earth—(पृथ्वी). This speaks of earth-sun relationship.

Mountains and Rivers of the Earth obey Gita,.

Gita 10.25 speaks, 'स्थावराणां हिमालयः'—'Of immoveables I am Himalaya', It is, indeed, gratifying to note that the highest mountains in this World are only 18 in number........ 'Himalaya', the ***highest*** of all, included.

Gita 10.31 speaks—'स्त्रोतसामस्मि, जाह्नवी'—गीता १०.३१. 'Of rivers I am the Ganges'. It is, indeed, not very much surprising that this World has the longest and largest rivers only 18 in number........the Ganges included.

In India 'womanhood' is adorned with the Sun.....,.letter 'आ' meaning the Sun, being added as 'suffix' to the name of a 'woman' such as 'सरला', 'कमला', 'चन्द्रा', 'पद्मा', 'कृष्णा', 'रमा', 'उमा', and the like. Thus, to the author, every woman everywhere is possessed of female powers........fame....'कीर्ति',, 'fortune.......'श्री',

'speech'...........'वाक्य', 'memory'—'स्मृति', 'intelligence'—'मेधा', constancy—'धृति', and 'patience'—'क्षमा'—Gita 10.31—to confer upon her Man in order to work out life and living in harmony and to rule the earth as complex-free personalities.

Of the word, 'कृष्ण', the root, 'कृ'—'kri/cri'—simply means 'creation' and since 'creation' is the act of Matter/Nature, 'कृष्ण', therefore, is 'Matter'/Nature—'प्रकृति' / 'माया', as compared with राम, the Soul :

—"वन्दे.... ....श्री कृष्ण प्रकृतेः परम्"

Pair-production is the inner wheel of act of creation........ 'दुनिया में सब जोड़े जोड़े'. This inner wheel revolves because of the concept of 'two'........' 'उभावपि'—गीता १३.१६....Matter (प्रकृति) and the Soul (पुरुष)... the 'two' existing independently of each other......... the 'two' making the 'pair' of *he* and *she*, the latter being 'Matter', the former being 'the Soul'.

If there is the Sun, there is also the Moon, the one is 'hot', the other is 'cold', If there is a man, a woman is also there. Men and women together compose the fullness of humunity. If one is living 'precariously', the other is living 'princely'. If there is small 'अ', there is capital 'आ', the former is the Soul, the latter is Matter/Mind: If there is earth, there is space, the former is geoid, the latter is curved. If there is life, there is 'work'. If there is 'day', there is also night. If there is 'the limited'—'सीम', there is also 'the unlimited' —असीम. If there is 'the absolute'—पूर्ण, there is also the 'relative'—सापेक्ष. If there is 'self'—'स्व', there is also 'selfless-ness'—'परम'. If there is 'the positive', there is also 'the negative'. If there is 'yes', there is also 'no'. If there is a straight line of light that travels on the earth, there is a curved line of light close to the Sun that travels in curved lines and so the space is curved. If there is 'big', there is 'small' also. If there is all that has no beginning, no end, there is all that has a beginning and an end.

But of this pair-production fact of creation none of the 'two' that constitute the 'pair' is opposite to the other but, in fact, of the 'two' each taken by itself is the 'absolute' and in relation to the other is the 'relative', Take, for example, Man and Woman, the two constitute the 'pair' but of the 'two' each taken by him or herself is the 'absolute' and in relation to the other is the 'relative'. So is the case with our 'yes' and 'no'........each taken by itself is the 'absolute' and in relation to the other is the 'relative' and this law equally operates with every two contraries or 'pair of opposites' or 'two ways' of the World' as Gita calls—'शुक्लकृष्णे'—in Gita 8.26 or 'anties'........like 'matter and antimatter' or what, in short, is called 'duelism' or 'duality' or 'desire and prejudice', or 'love and hate', or 'love and separation' or 'victory and defeat', 'fame and obloquy', fear and 'fearlessness', 'profit and loss', 'work and no work', 'pleasure and pain' and the like concepts or contraries....... millions and billions. Each is the 'absolute', each in relation to the other is the 'relative'. Thus, this World is the World of 'relative system'—Matter/Mind and the Soul-based and oriented—'form' and 'substance'-based and oriented.

From 'Matter' and the 'Soul' ***proceed*** all 'pairs of opposite' and to 'Matter' and 'Soul' they return or ***revert*** back—millions and billions of the two contraries of the World. In 'Matter' and the 'Soul' all this universe is extended.

And the law of these and each of the two contraries or of pair of opposites is : ***measure*** the relative and the absolute would follow, ***measure*** Man and God would follow, ***measure*** the limited and the unlimited would follow, ***measure*** the end and means would follow and here it must also not be forgotten that if the end is good in intent, the means must equally be 'good' in intent and in overt action. One can not be permited to do 'good' but by unlawful or illegal means. Means

an end--both must be pure. In a computer, if the 'in put' is correct, the 'out-put' is correct.

LOVE AND HATE

Of love (इच्छा) and hate (द्वेष) or each of the two contraries seems as opposite but, in fact, each is the absolute and in relation to the other is the relative and this view takes us to the development of 'evenness of Mind' with the result that the cosmic form (विश्वरूप) of 'ममता' is 'समता', of 'attachment' is 'detachment' and the cosmic form of 'समता'—'evenness of Mind is 'लोक-संग्रह'–गीता ३.२० or the 'maintenance of the World's Order' —Gita 3.20.

World's Order is maintained by 'universal love' (भक्ति) or by 'universal approach' to human problems and not by narrowness of mind.

Universal love or 'universal approach' means 'cherishing each other'—Gita 3.11......'परस्परं भावयन्तः'—गीता ३.११

'Cherishing each other'—'परस्परं भावयन्तः' is for 'श्रेयः परमवाप्स्यथ'—गीता ३.११—for the highest good of everyone, everywhere.

This is the total human philosophy of human action, motion, conduct and the scheme of life. This teaches the most absolute *regard* and *respect* for the rights of others and to receiving pleasure from the happiness of others. This leads Man to soon habitually become *all-embracing* or, in other words, to realising *oneness* of the Soul in all that breaths and breaths *not*.

This oneness of the Soul is based on the 'सचराचर'–गीता ९.१० —concept in Gita 9.10 where on is also based human nature.

Human nature is composite.........composed of the higher and the lower.........composed of 'परा' and 'अपरा'......composed of the Soul as the higher and Matter/Mind as the lower......... composed of the nature of Man as the higher and of his associates, Plant, Animal and Insect life as the lower. Man, animal, insect and plant life constitute an 'unity' or 'integrity'.

Of each life ...... Man, Plant, Animal and Insect.........human behaviour or activity leaves traces—in sexual behaviour Man is an animal *within* animal. Man acts as an 'insect' when he plays *force* and *fraud,* when he silently encroaches upon the rights and belongings of others. Man is beast in the meshes of his 'self'. Man displays traits of plant life when disposing cheritably.

Socialism of 'Mind and the Soul' is *humanizing* the earth.

This is the 'quest' of Man. This is the conquest' of Man.

Of 'quest' and 'conquest', the former is 'Matter', the latter is 'the Soul'.

Man is weak to the extent of human weakness created by 'matter/mind by—'सत', रज' and 'तम', good, bad, indifferent and is strong to the extent of strength of his Soul.

To balance of human weakness created by matter/mind, by—'सत', 'रज' and 'तम', the Gita, therefore, offers 'भक्ति, 'कर्म' and 'ज्ञान' as a set off or 'alternative' to achieve strength or sincerity of Thoughts Words and Deeds.

Gita is a dialogue between 'I, the active', (Mind/Matter) and 'I, the non-active' (the Soul) between 'tears'-- विषीदन्तमिदं' —Gita 2.10 and 'smiles'--'प्रहसन्निव'—2.10, between 'सत', 'रज' and 'तम' or 'good', 'bad' and 'indifferent' and 'भक्ति', 'कर्म' and 'ज्ञान', love, work and knowledge, between elements and integers. between earth and space, between straight line of light travelling on earth and curved line of light close to the Sun travelling in curved line in Space, between Matter and the Soul or Mind and the Soul, between 'Yes' and 'No', between Man and God, between 'अर्जुन' and 'कृष्ण', between Light of Man and Light of Gita, between grieve and 'grieve not', between 'shaky' and 'firm', between 'faith' and 'fate' where the former replaces the latter, between 'कर्म' and 'ज्ञान', between Chapter and Shlokes,

between 'evenness of mind'...........'समेकृत्वा'--गीता २.३८, and 'compose passions'......'शान्तरजसं' – गीता ६.२७, between 'ममता' and 'समता', between 'समता' and 'लोक संग्रह'—गीता ३.२०, or maintenance of World's Order, between the Soul (जीव) and 'Brahma' (ब्रह्म), between passion and compassion, between the Compound-being and the Boundless-being—between 'means' and 'end', between 'complexes' and 'complex-free' personality, between Philosophy and Science, between two armies arrayed like two contraries of the World like 'day and night' or 'success' and failure' or War and Peace and the like, in brief, as, stated in Dialogue in Gita in the Chapter 5 *infra.*

ELEMENTS AND INTEGERS

It may be recalled here once again that a complete description or picture of *Elements* and *Integers* and their co-relation and similarly, a complete description or picture of Matter and Mind and their co-relation is given in Gita Chapter Seven and Shloke, Four and Five and a complete description or picture of 'Matter' and 'the Soul' and their co-relation with this Big Universe and 'the relation' and separation of 'Matter' and 'the Soul' or 'Matter' as 'अपरा', the lower, and the Soul as 'परा', the higher and the Soul alone as the negative sustaining the Universe in Gita Chapter Seven and Shloke Five

Every body knows that in the art of photography with 'negative' as the base a positive picture of an object is formed. So is the case with the Soul as the negative base sustaining the positive Universe and a positive picture of Man and of his Universe is obtained or formed.

CHAPTERS AND SHLOKES

Of 'Chapter' and 'Shlokes', the former is Matter', the latter is the Soul.

The question is that admitedly the contents of Chapters their 'title' and the contents of the Shlokes, every word in them has a meaning, message, import, content and concept to carry but what about the 'figures' or 'numericals' assigned to Chapters

and to each Shloke thereunder ? Do they too carry meaning, message, import, content and concept ?

Every one knows that mathematics is the soul of science.

There have never been all-powerful theories and there never will be, yet—

Gita Ch. 14—just as it has the most exalted of all kinds of knowledge by gaining which all sages have passed from this World to the highest perfection (Gita 13.21), so Gita 13.21 has all-powerful theory for arranging the World in a manner truely *humane*.

One of the greatest discoveries of Medical Science was the discovery of 'circulation of blood' made by William Harvey (1578 1657).

Chapter 13 is the 'blood' of the body Gita as in the body of Man.

Let one go to a near-by Railway Station and get his weight at weighing machine and divide the weight of body by 13, the quotient is the quantity of 'blood' in human body and it needs no other science to verify the fact-blood in normal Man.

Chapter 14 speaks of Science of Disposition of Man.

Chapter 15 speaks of fulfilment of 'life' and speaks of the Sun, the Moon and the Earth and their co-relation between themselves on the basis of pull of gravity (Gita 15.7) exactly on the basis that 'Matter' attracts 'Mind' and the Soul attracts 'Matter' and 'Mind' and between the 'inner' and 'outer' World and life' with the identity of Man as 'higher' disclosed and disclosed as Man, the Most Known—'पुरुषोत्तम' ।

This Chapter 15 entitled as 'पुरुषोत्तम योगो' has 20 Shlokes and is directly related to Chapter 12 entitled as 'भक्ति योगो' which too has 20 Shlokes. This shows that God and his Devotees are equal. Or, in other words, there is no difference between Man and Man, howsoever, one may be higher of the other in talent, status, office or pay, but to the World of today 'equality' is a *right* by law to be *conferred*. "There is a rising demand for a

fundamental change...............structural change in the existing World Order for it systematically denies equality between man and man......equality before law and equality of opportunity to weaker section of our social order.........structural change to remove narrow creteria that tends to increase *dependence* and to pave way for a new Order based on Man......an all-embracing Man....Man with a Soul may not be all-pervasive, yet, certainly he is 'all-embracing'.

Chapter 16 is a miniature encyclopaedia of Man.........of the qualities of head and heart of Man.

Chapter 17 is the key of human heart and of opening human mind to one's own self. It is a 'radar' into the hands of Man to prob into one's own disposition, a 'radar' like that of scientists to probe the Sun. In Chapter 17 faith replaces fate.

REPUBLIC OF MAN

Chapter 18 is a *redemption* clause or like final years of 20th Century. Mankind should not waste final years of 20th Century by not taking a realistic view of life and living and of the drift of the World of today. The World of Today is drifting to creating ONE MAN, ONE WORLD, the man-made World or the World of Matter by and of itself has given to Man a sense of *oneness* and *nearness* of the countries, as if, drifting to constitute into a REPUBLIC OF MAN--to creating :—

ONE MAN : ONE WORLD

--Global development of mankind and his associates, animal, insect and plant life as a whole.

Ever since the day Man for the first time learnt to kindle 'fire', his struggle against Nature/Matter has been hard and harder have been his assaults, ages came and went, high civilizations were born and one day Man, to his great dismay, discovered that he became 'slave' to his own creation, for, after the creation of Man, the art of God had failed, nothing higher

than 'Man' came down and if to India till yesterday, the Constitution was supreme and today Parliament is supreme but ever since Man attainded the age of descretion, on one hand, he had been subjecting himself to the law of 'survival of the fittest' and on the other hand, he had been aspiring for something 'higher' than 'himself' and that 'higher' in him is even mind—'समबुद्धि'।

'सम', 'समता', 'समभाव', 'समदृष्टि'— the same in all'.—to creating.—Gita 6.29

ONE MAN : ONE WORLD.

—global development of Man of *even mind.*

—'विश्व भावना'

अर्थात्, अद्वैत-चिन्तन— सभी प्राणियों को अपने से अभिन्न देखने की भावना। यही समता है— समता का पूजन भगवन पूजन है।

In Chapter IV hereof in explaining the *ratio* of Mind and the Soul or Matter and the Soul it has been also pointed out that the rotation of the earth both at its axis and around the Sun appears to have stopped at the birth of 'राम' and 'तुलसी' wrote :

—'मास दिवस का मास भा'...'निशा कवन विधि होय'—बालकाण्ड

How this miracle—a day became a day of a duration of one month and how to befall night-did take place is the question to be scientifically explained.

Thus, it is open to one to speak high of himself or one be busy calculating his self' in terms of 'self-admiration', yet, unless he possesses powers to stop the rotation of the earth, he has no right to speak ill of or condemn others.

This is Gita given on the Soil of India.

Of space origin is 'creation', of common origin is 'life' and of earth Man is fragrance.

ART OF GOD FAILED

After the creation of Man, the art of God failed.

And thus began the 'art' and 'science' of Man from 'a' to 'b' not from 'a' to 'z', and 'a' and 'b' being the first

second and the letter of the English alphabet or in terms of 'Man', from the Soul to Matter/Mind or from 'अ' to 'आ', the first and second letter of the Sanskrit and Hindi languages and each letter— as the 'absolute' and in relation to the other the 'relative'—takes us for back into the origin of the Universe..... where 'a' to 'b' simply means 'from *after* the creation' to '*before* procreation'.........a duration so short or far less than a twinkle of eye and so long or *far more* than 'eras' exactly in terms of Gita 13.15—'दूरस्थं चान्तिके च तत्'—गीता १३.१५—'मैं दूर भी हूँ', मैं निकट भी हूँ'— I am far', 'I am near'—Gita 13.15 with such a duration* at his disposal BEGAN the Art and Science of Man to endow him with a personality complex-free to rule the earth, the space, waters and waves.

FLEETING INSTANT

* 48 Minutes are a 'fleeting instant' to the Universe as is a 'Nuclear Instant' that lasts for 10^{-24} second or is of the order of

$$\frac{1}{1{,}000{,}000\,000\,000{,}000{,}000{,}000{,}000}$$ second or like.

The shortest time India has so far measured...one millionth of a billionth of a second or like 1/पर second or of the order of

$$\frac{1}{1{,}000{,}000{,}000{,}000{,}000{,}000{,}000{,}000{,}000{,}000{,}000}$$

second, that is the actual time 'राम' took to dismantle the 'धनुष' or bow in त्रेता.

See. the Story of 'खट्वाङ्ग' the Great, Great, Great Grand Father of 'राम', the line of succession being 'खट्वाङ्ग', 'दीर्घबाहु', 'रघु', 'अज', 'दशरथ', 'राम' and the family is known as 'इक्ष्वाकु'/'रघुकुल' । 'खट्वाङ्ग' won the World and achieved human perfection in 48 minutes, the only period left of his life.

—Vishnu Puran, Part 4, Shlokes 81-82

HISTORY OF INDIA

India is an agricultural country with a rural economy rich in wisdom and its history is only of one word—*assimilation*, its civilization is *faith in life* and in Man and its culture is the *culture* of Man—doing 'good' with no *return*. *Ill-will* to none and *compassion* for all that breaths and breaths not--this is the 'सचराचर' concept India is wedded to.

पुरोहित--INDIA-A WELFARE STATE

It is on the Soil of India that the village community started living with a 'पुरोहित'. The word, 'पुरोहित' simply means 'man' dedicated to the good/welfare--हित of Village—पुर...India passed through various vissitudes of life and living, through various rise and fall history witnessesed and today India is a Welfare State in the cummity of Nations. What was once the 'good'—'हित'—of a village is *today* the Welfare of the State of *BHARAT*.

'Welfare' and 'Warfare'—these are two words to denote 'two' kinds of people on this earth—'सर्वभूतहिते रताः'—गीता १३.१ those interested in welfare 'of all and' 'क्षयाय जातोऽहिताः'—गीता १६.६ those interested in the 'warfare' or destroying the World.

The *ratio* of 'Good' and 'Bad' or 'Welfare' and 'Warfare' is 4 : 5. This is based on the *ratio* of 'सुकृत' and 'दुष्कृत' in Gita 7.15/16-'दुष्कृत'wicked, 'मूढ़'foolish, 'नराधमा'vile, 'माययापहृतज्ञाना' whose minds carried away by illusions, and 'असुर' who partakes the nature of demons—all 5 in number/kinds.

Gita 7.16 speaks of 4 kinds चतुर्विधा सुकृतो of righteous (कृति) men in distress, जिज्ञासु, man, who wants to learn, ज्ञानी man who is after knowledge'. In 'रामायण' तुलसी speaks thus :

—'राम भक्त जग चार प्रकारा ।

चारहु सुकृति, अनघ उदारा ।।'—बालकाण्ड

Thus the *ratio* of 'good' and 'bad', is

4 : 5 .

MAN : Being AND Becoming

Of all the conquests of Man the lowest is of his words.

'LETTER' IS GOD, 'WORD' IS MAN

'अक्षर ब्रह्म'

('अक्षरं ब्रह्म परमं'—गीता ८.३)

(Letter-God)

'रघुकुल रीति सदा चलि आई ।
प्राण जाय पर वचन न जाई ॥' तुलसी ॥

Of the World of Today Man is Problem

MAN : THE BEING

मानव अस्तित्व

"The word", wrote Pavlov, 'made us human.'

MIND	THE SOUL
आ	अ
—कृष्ण	—राम

"......विद्धि मे पराम्"—गीता ७.५......the Soul, the negative, the higher—'परा'—गीता ७.५

'अ'

—the Soul.

—'राम'

—Letter (अक्षर)

—'Ether' (सौक्ष्म्यादाकाशं'—गीता १३.३२)-Gita-13.32

'आ'

—Matter and Mind.

—'कृष्ण'

—Word (शब्द)

—Numerical (अंक)

—Air (वायोरिव)—गीता ६.३४

—Gita 6.34

—These two letters, 'अ' and 'आ' of Hindi/Sanskrit alphabet are the 'first' and the 'second' letter thereof, the former

is 'the Soul',–'परा'–the *negative*, the *higher*, and the latter is Matter and Mind, the *positive* and the *lower*—'अपरा'

In Gita 10.20 the very 'first' manifestation' is :

'अहमात्मा'—गीता १०. २०.

—'I am the Soul'.—Gita 10.20.

In Gita 10.21 the very 'next' manifestation is 'the Sun',

'रविरंशुमान'—गीता १०.२१.

'I am the radient Sun'.—Gita 10.21

Just as '20' and '21' are seated as close neighbours, so 'the Soul' and 'the Sun'/Matter are like close neighboures—the 'outer' of Man being illumined by the Sun/Matter, the 'inner' of Man is illumined by the Soul...exactly in the same manner are seated the 'two letters' in each of the alphabets as :

'अ' 'आ'

—the Soul —Sun/Matter and Mind.

'बन्दों नाम राम रघुवर को ।
हेतु कृषानु भानु हिमकर को ॥' —बालकाण्ड

'आ' means 'the Sun',

'र' (अग्नि का बीज)—Fire.
'आ' (सूर्य्य का बीज)—The Sun.
'म' (चन्द्रमा का बीज)—The Moon.—Gita 15.6
=राम

The letter 'अ' is the negative and the higher like the Soul and, therefore, is the Soul—'पुरुष'—गीता १३. १६

The letter 'आ' means the Sun and, therefore, Matter and Mind—'प्रकृति'—गीता १३.१६/'माया'—गीता ७.१४

'Matter' means 'senses' and Mind means and includes Mind, Understanding and Ego as per details :

"भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा" ॥—गीता ७.४
"अपेरयमितस्त्वन्यां प्रकृति विद्धि मे पराम्" ।—गीता ७.५

Elements (तत्त्व)	Earth	Water	Fire	Air.	Ether.
Integers (अंक)	1	2	3	4	5

These five elements co-related to 5 integers *constitute* the whole 'matter' or 'senses'—'इन्द्रियाँ'

Elements	Mind	and Understanding	Ego
Integers	6	7	8

—these 3 constitute the whole 'Mind' and this 8-fold constitutes 'Matter' and 'Mind'

—the '*positive* and the '*lower*'—'अपरा'—गीता ७.५

And

The Soul

9

—the *negative* and the *higher*—Gita 7.5.—'परा'—गीता ७.५

The above classification establishes a relation of 'elements' and 'integers', a relation of 'matter' and 'mind', a relation of 'matter' and 'the Soul' or a relation of Mind and the Soul and because of the word, 'भिन्ना' in Gita 7.4 a separation thereof respectively and also establishes a relation of the 'higher' and 'the lower' and the separation thereof.

In Physics the concept of 'charge', 'mass', and 'spin' is difficult to understand. In Gita the concept of 'renunciation' is difficult to carry.

They say : change the 'spin' and particle is 'changed'. Here, change the 'mind' and 'matter' is chaged, or, say, change the 'matter' and 'mind' is changed.

Mind is the 'spin' of 'Matter'.

Mind is the multiple of 'Matter'.

Mind is the 'spin' of Matter and the Soul.

From above it is also clear that the figure, '9'—indicating 'the Soul' is the 'same' in all directions and is complex-free. So is the Soul—the same in all directions and complex-free.

The letter 'अ' being the Soul and the negative, if added as 'prefix' to a positive word, such as, 'कर्मा', 'परा', 'क्षर', 'सीम', 'नित्य', 'दृश्य', 'जर', 'मर', 'मित', 'सीम', 'संख्य', or, the like or, in other words, each word would either receive the form of the Soul and such word *by and of itself* be rendered as '*negative*' as : 'अकर्मा', 'अपरा', 'अक्षर', 'असीम', 'अनित्य', 'अदृश्य', 'अजर', 'अमर', 'अमित', 'असीम', 'असंख्य', and the like or, say, the letter 'अ' added as 'prefix' to the original or positive word either *invests* the 'word' with the 'Soul' or *divests*

the 'word' of the **Soul**. Take, for example, the word '**परा**' as the original or positive 'word' which means 'the higher', but the moment the letter' '**अ**' is added as prefix to the word, '**परा**' that very moment it would render the word, '**परा**' as '**अपरा**' or would render the positive word *negative* in meaning, message, import, content and concept and the word '**अपरा**' would then mean *'the lower'* and if the word '**परा**' means 'the Soul', the word, '**अपरा**' then would mean 'matter' or which thereby *divesting* the word, '**परा**' of the **Soul**. Now take word '**कर्मा**', for example, by adding the letter '**अ**' to it, the word immediately becomes 'negative'—**अकर्मा**-in meaning, message, import, content and concept, which would mean that which *acts not*. Here the word, the original, or positive word, '**कर्म**'—'act or 'matter' has been *invested* with the '**Soul**', the *negative* and the *higher*.

In short, '**अ**' added as prefix to the 'positive' word immediately renders it negative in meaning, message, import, content and concept, '**अ**', therefore, means 'the Soul'.

'Matter' acts, Mind *reacts*, the Soul neither acts, nor reacts but simply 'renunciates'.

Mind has material incentives, the Soul has none.

To the author,

Mind is '**ब्रह्मा**', the Creator.
Understanding is '**विष्णु**', the Sustainer.
Ego is '**शिव**', the Destroyer.

The Soul is '**महेश्वरः**', ' पुरुष परः'—गीता १३.३२—the 'higher'.

The Graph of *human understanding* is :—

'इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥—गीता ३.४२
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।'—गीता ३.४३

Senses are great.
Mind is greater than senses.
Understanding is greater than Mind.
'He' is greater than Understanding —Gita 3.42/43

And in this and *this order alone* human mind *acts* and the *Soul renunciates.*

Human mind creates *dispute* or *problem*, 'understanding'

negotiates and tries to reconcile, failing which, 'ego' enters the scene, *threatens* and *applies force*, a war is staged, the Soul all along watching the drama of human mind and at a high, critical and catastrophic time 'the Soul' *enters* and peace is restored, discord ends in harmony or 'concord' just to reappear in *forms* different but with one simple 'object'–*to humanise* Matter (इन्द्रियाँ) and Mind [1] (मन),to *enlighten* Mind in its process of 'unfolding human faculties', qualities of head and heart or, say, unfolding 'person' of the personality in the process of *evolution* leading *to humanising the earth. Socialism is humanising the Earth.*

In the Temple of Human Understanding shines the Lamp of Wisdom but only when the Soul *burns* as the wick of the lamp–when 'the Soul' suffers *the most,* for 'suffering' and 'sacrifice'. is the human form of the Soul. So was the life of 'राम' ।

Just as 'Light' (*energy*) degrades from a *higher* form to *lower* form and can not be *reconverted* back from a *lower* to *higher* form, so is the law of 'higher' life–the law of higher life is *degradation*—
'योगश्री के लिये सब से अधिक हानिकारक सम्मान ही है' ।

Light degrades, Time upgrades.
To the author, if 'राम' is Light, 'कृष्ण' is Time.
But Man is the light of all lights.

—'ज्योतिषामपि'—गीता १३.१७
'I am the Light of all lights.'—Gita 13.17.

And

—"सब कर परम प्रकाशक जोई ।
राम अनादि अवधपति सोई" ।।—तुलसी

He that is Light of all Lights is राम without a beginnig. He is the King of Ayodhia.—Tulsi.

The word 'वेद' simply means 'light'.

Ever since the day Man learnt to kindle fire, Man has been tapping all sources of 'power' from an old earthern pot to 'candle light', then to 'lantern', from 'chemical energy' (coal) to

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[1] Mind is 'Brahama' (ब्रह्मा) but 'Brahama' had to take seven steps to bring about creation–'सृष्टि । Vishnupuran, Part 1 Ch 5 and 6. And it is for this reason that in Hindu Law for a valid marriage 'सप्तपदी' or 'seven steps' have been prescribed.

steam, electrcity, thermal, now going to soon have 'heliocity' (sun's energy on earth) polar light, twlight but to his great peril Man has conciously or unconsciously displaced the 'Light of Soul' in consequence whereof the Light of Man—'men of real power are always men of one idea who send all the force of their being along one time'—one ever attuned....Light of Life and Living... in the Light of Practical Life and of every challenge thereof, for Life, by and of itself being 'education', is the objective reality to be understood in the Light of Mind and the Soul...Light of Man is the 'corona' of the Sun...the Light of the Soul or the Light of 'Service' and Sacrifice is the *light* that inspires Mankind and no genuine inspiration ever contradicts reason.

The central theme of रामायण is 'service'—'सेवक-सेव्य भाव'

The central theme of गीता is 'friendliness' or 'fraternity'—'सखा भाव'—a boundless universal love for all, a tenderness for all, a compassion—'करुणा'—गीता १२'१३— for all that breaths and breaths not.

Exemption from every prejudice is the Light of All Lights.

—द्वैष एवं द्वैतरहित मानव ने विश्व को प्रकाशित किया है।
'अक्षर' ब्रह्म है, तो 'शब्द' मानव है।

'Letter' is God, 'Word' is Man.

"Word' (Promise or Commitment) of Man is honoured more than Man himself. It is for this reason that in the World of Commerce and Trade *contract* has come to stay and all affairs and transactions of Man are the *direct* results of the 'sincerity' or 'insincerity' of one's own 'Thoughts', 'Words' and Deeds'. What is 'promise' to one is 'commitment' to one the most *sincere* to his words.

'तुलसी' speaks of the family of 'राम' honouring 'word' more than life—

—'रघुकुल रीति सदा चलि आई।
प्राण जाय पर वचन न जाई ॥'—तुलसी

Of all the conquests of Man the lowest is of his 'words'.

'Word' has made Man *human* and his approaches *humane*.

'Word' is of spaee origin, for obviously, the statement in Gita 7. 8. is 'शब्दः खे' —गीता ७.८—'I am sound in ether' and therefore, 'word' is not *geo* but *helio-oriented* with one simple result that since to the family of 'राम' *dearer* is 'word' (वचन) than life, the family of 'राम' is known as the Family of the Sun--'सूर्य कुल' and that of 'कृष्ण', the Family of the Moon—'चन्द्रवंश'. The Sun is *hot*. The Moon is *cold*. This is 'hot and cold' and, therefore, 'प्रकृति संमभवान'—गीता १३.१९–born of Matter and Mind...the light in ths Moon being the light of the Sun according to Gita 15. 12. 'गुण-दोष/विकार' constitute 'merit' of the 'matter' and we often speak—'गुण-दोष विचार के आधार पर'—speak of 'merit'. On the material side the *merit* of Man is the *broadness* of his Mind, (अमल-अचल मन), magnanimity of his heart—'उदार'-गीता ७.१८ and on the spiritual side, all embracing element of his Soul devoted to the 'good' of everyone, everywhere--'परस्पर भावयन्तः'—गीता ३.११

'Word' lives *not* all alone but is flanked on left hand by 'thought' and on right hand by 'deed' constituting the *operating philosophy* of human conduct in toning and tuning the *sincerity* or *insincerity* of one's Thoughts, (मन), Words (वचन) and Deeds (कर्म) so clearly spoken, emphasised and impressed in Gita 18.15 and at one and the same time Lord Buddha (b 563 B.C.) in India, Zoroster (b 600 B. C.) in Persia and Confucious (b 551 B. C.) in China *preached* and *practiced* the operating Philosphy of :

THOUGHTS	WORDS	DEEDS
मन	वचन	कर्म

'तुलसी' in 'रामायण' laid the same emphasis on the *sincerity* of Thoughts (मन), Words (वचन) and Deeds (कर्म) —

—"सखा परम परमारथ येहु।
मन कर्म वचन राम पग नेहु॥"—अयोध्याकाण्ड

O' 'Friend, Greatest *good* is also to be *true* in thoughts, words and deeds to the feet of 'राम'.

In a word, if a citizen of a country expects from his Government some *good* to him or to his *country*, on his own part his *role* and *responsibilty* becomes *direct* to be *true* to *himself*—true to, his Thoughts, Words and Deeds as his own contribution to the wel-being and welfare of the Country or State and this is *going a long way in arranging* this World in a manner *truely humane.*

MAN : THE BECOMING

मानव व्यक्तित्व

What is *true* is *good*, what is *true* and *good* is *beautiful*, what is *true*, *good* and *beautiful* is *humane*—the *becoming* of the 'being'.

आ अ

—कृष्ण —राम

—Word (शब्द) —Letter (अक्षर)

—Number (अङ्क)

Man : Being and Becoming is 'Brahman' (ब्रह्म)

Of letter (अक्षर) and the word (शब्द), the former is 'God', the latter is 'Man'.

Of letter (अक्षर) and numerical (अंक), the former is 'God', the latter is the Soul.

Of 'integers' and 'elements', the latter is Matter, the former is the Soul.

National Integer of India is '5'.

—'अधिष्ठानं तथा कर्त्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा देव चैवात्र पञ्चमम्' ॥—गीता १८.१४

The seat of action (अधिष्ठान), the agent (कर्त्ता), the various instruments (करणं), diverse kinds of functions (चेष्टा) and the deity (chance) (देव) being the fifth.—Gita 18.14.

—5 Elements—'पंच तत्त्व'

—'क्षिति, जल, पावक, गगन, समीरा ।
पंच रचित यह अधम शरीरा ॥' —तुलसी

Water.	Earth.	Fire.	Air.	Ether.
जल	पृथ्वी	अग्नि	वायु	गगन

National Element of India is ETHER—'गगन'

In West 'ether' is a fallen concept.

In India 'ether' (सौक्ष्म्यादाकाशं—गीता १३.३२) in Gita 13.32 has been taken to explain the concept of the Soul.

National Flower of India is 'Lotus'—'पद्म'—गीता ५.१०.
—कमल/कंज/सरजिस

And here is an *aerial* coloured photography of 'राम' by 'तुलसी'

'नव कंज लोचन, कंज मुख कर कंज पद कंजारुणम्।
कन्दर्प अगणित अमित छवि नव नील नीरज सुन्दरम्॥
पटपीत'..—बाल काण्ड

So, the whole Being and Becoming of 'राम' is *lotus like*—lotus of various colours—white (नव), red (अरुण), blue (नील)।

And

'जागिये गोपाल लाल कमलन दल खोले' —सूर

—'Wake up, O' Gopal, the lotus has opened its petels...... It is morning, now'.—Sur.

Virtually speaking in India the whole Being and Becoming of every individual, whoever he be, wherever he be, is lotus-like. Lotus lives in water, yet, is untoched by water. As the water rises, the lotus rises but receds *not* as the water recedes. Exactly in the same way Man has to put up with every good, bad, indifferent, has to put up with all the tortures and sufferings, complexities and diversities, has to undergo and meet contrasts and contradictions, the rise and fall, has to live *precariously* and *princely*, has to experience pleasure and pain, has to meet and face sceptics and scoffers, sinners and saints, the real and false, has to mix with dacoits, robbers, thieves, dishonests, cruel haters of Man, has to taste malice and ill-will, has to make or mar his own 'identity' and 'integrity' of his country and so on and what not, yet, the whole of the *being* of Man and in all the stages of his *becoming to* which *he* is extended is to remain constantly in touch with his own 'awareness', 'awareness' of the *creativity* of his own Mind and *sublimity* of his own Soul, is to remain unaffected, uninfluenced and untouched by 'evil' and of all that this World treats as something'untouchable' and not be misled by his own hypocracy, 'Touch me not. I am holy'. •

Enter the blackest house, yet, come out as a complex-free personality. This is all. In all contrasts and contradictions, complexities and diversities *discover* 'coherence' and like *lotus* ever to remain unattached and free from prejudice. This is all that is *higher* in Man.

This 'Earth' known as 'home' of Man in India is called 'पद्मा' or 'lotus' or 'lotus' in shape in sharp contradistinction to what science of today holds. Science holds : the earth is Pear-shaped.*

Here let it be explained how the earth is 'पद्मा'—'lotus' or lotus-like or lotus in shape ?.

Here it must be noted that the 'earth' is called and is known as 'विश्वजन्या', the mother of this world, 'विश्वमति'/'वसुमति', the beauty and splendour of this world, 'विश्म्भरा', the producer and the bestower of wealth and crop—abundant crop, giving rise to the economic principle or law of food—*production is in direct proportion to consumption*—'विश्वधारिका', the sustainer of this world and the glory of the earth has ever been sung as :

'विश्वमति/वसुमति स्वस्तिमति ह्रो'

—Hallowed Be the Earth.

In Rik 4.57.6. 'सीता' or 'Furrow' has been prayed :

"O, fortunate 'सीता' (Furrow) proceed onward, we pray unto thee. Do thou bestow on us wealth and an abundant crop".

In Vedic period wheat and barely was the principle produce of the field.

—'भूमि सप्त सागर मेखला'—उत्तर काण्ड

Surrounded by seven seas......Pacific Ocean (प्रशान्त सागर), Atlantic Ocean (अन्ध सागर), Indian Ocean (हिन्द महासागर), Artic Ocean (उत्तरी सागर), Mediterranean (भू मध्य सागर), Berring (बेरिंग

*'Science Reporter, June, 1977, p. 371.

'There is a depression around the South Pole, a bulge south of Equator and also around the North-Pole *indicating* that the earth is Pear shaped.'

सागर) and Okhotsk (ओखाटस्क) this planet earth (पद्मा) with 5—continents, पंच द्वीप, Asia, Europe, Africa, America, and Russia... the *ratio* of earth and water being 29% and (water) 71%... (Glaciers account for about 1% of the total)...is 'पद्मा'...'lotus' or lotus in shape.

Here the 'earth' means and includes "earth's atmosphere' (the structure of the earth's atmosphere) as :

From sea-level upto 8 km. upwards (in height) there is a Toposphere with 79% of 'air'. At a height or altitude of 8 km. at poles and 16 km. at equator is the region for 'rains' ('वर्षा'–गीता ९·१९), 'clouds' ('बादल'–गीता६.३८), 'smoke' ('धुवाँ'/o 'धूमो' गीता ८·२५), 'thunder' ('बज्र'—गीता १०.२८) and from Toposphere at a height of 20 km. is the sphere known as 'Biosphere' (जीवमण्डल). After this sphere onward 'life' exists *not*–can not exist because of ultraviolet waves of the Sun which would burn or kill all that comes in the way and destroy this earth but 'nature' (प्रकृति) does not permit such destruction at the hands of the Sun to whom the Gita was given (Gita 4.1) and who obeys Gita with a majestic equanimity. From 'Biosphere' upto a height or altitude of 5o km. there is 'Startosphere' (प्रशान्त वायु मण्डल) and it is here that the Sun's lignt is 'constant' with air only 1%.From this sphere at a height of 30km. or at 80km. from sea-level there is a sphere known as 'Ionosphere' (आयन मण्डल), existence of which experimentally confirmed in 1930 and 'in' and 'from' this begins sun's 'matter'...'plasma'(सूर्य-प्रकृति) so little studied...the region of *ions* and *free electrons*, or, say, region of heavy concentration of *ions* and *free elect·ons* that is capable of scattering, refracting, reflecting radio waves striking it. The electrically neutral atom turns into two charged particles, ..'ions' and 'electrons'. The atmosphere is surrounded by an 'ion' shield that reflects radio waves back to the earth, whence they bound up again. They travel round the world...round the 'globe'. When the Sun steps up its activity, this has an adverse effect on communications and our radios go disturbed. This sphere is also known as 'Thermosphere' extending

to 300 km. and finally, the outer most, 'Fxosphere', upward of 300 km. Between these there lie the intermediatery layers. or 'pauses'.

The atmosphere of the Sun is also to be noticed here. It is strongly ionised. The basic source of X-radiation is the high temperature (a million degrees Celsius and it is for this reason that 'तुलसी' wrote about the *non coming* of the Sun at the coronation of 'राम'—

—"रविसम तेज सो वर्णन न जाई।
बैठे राम द्विजन सिर नाई ॥"—उत्तरकाण्ड

The solar atmosphere—photosphere and cromosphere—has solar emmissions beyond the earth's atmosphere.

This is how the earth-sun relations are being studied and recorded.

From the structure of the earth's atmosphere it appears as if the 'earth' is rising like a 'lotus' to meet the Sun and Sun's atmosphere. It may be repeated here that 'ultraviolet waves' are kept out by the thick layer of the earth's atmosphere. The job is done by oxygen—at an altitude of 20 km. oxygen absorbs them. In small doses 'ultraviolet radiation' is useful for many organisms, Man included.

With regard to discovery of 'Ionosphere' it may be stated here that it was in 1901 that Marconi, the Italian inventor, was first to achieve a 'radio link-up' between England and America. Though wireless telegraph has been in operation for a number of years by then, yet, scientists did not know how one could communicate across thousands of kilometres.

With the discovery of 'Ionosphere' the mystery was solved. It has already been stated that in 'Ionoshphere' there is 'heavy' concentration of ions and free electrons that is capable of scattering, refracting and reflecting radio waves striking it. It is how the 'waves' cover thousands of kilometres round the earth in multiple jumps up and down between the 'Ionosphere and the ground'.

The discovery of 'Ionosphere' proves the truth of the Gita statement in 'शब्दः खे-गीता ७'८''-'I am sound in ether'—Gita 7.8.

Apart, scientists are happy over their discovery of an 'universal minimum purturbation' in this world. This is a *triumph* of human mind and this further supports the Gita statement in Gita 7.8.

In the field of Science the triumph is of 'human mind'.

In the field of Man it may be Boldly Proclaimed :

The Soul is the only human converter of all affictions into all affections and is the only human comforter to all. A simple touch of human soul to *all-embarrassing* is bound to render that into *all-embracing.*

Of the Wo'ld of Today Man is Problem.

But Man is the problem, Man is the solution just as the Religion of Man is the Man Himself. Of this I propose to speak at an appropriate place.

The World of Today Boldly Proclaims : —

> No human planning social, economic, political, educational, moral or of a developing, under-developing country or countries of the World, of a 'rich and' poor' gap, of a 'common weal' or ''common wealth', of a an European Market, of Capitalism or Socialism. of alignment or non-alignment, of an internal or external emergency, of a Jail or Bail, of this and that plan, programme, base, scheme, lay-out, resistence and force, of planning to tide over or sublimate cries, crises, whether of 'energy' or scarecity of 'food' and 'water', planning of atomic energy for peaceful purposes, or of nuclear power, planning of 'consumption' in a capitalistic state of society, or rise of prices, control of markets, black and white, hoarding, profiteering, evasion of taxes, malpractice corruption, conflicts of 'rights' and 'duties', of 'war' and 'peace' speaking the same language, or of creating an atmosphere of discipline and non-violence, or of Marx and Ghandhian philosophy. unemployment, unrest, or of control of forces, of *dissention*, disintegration and distruction

or planning against defiance and defacement of human values or of the Dignity of Man or individual, or individual freedom of mind or press or against exploitation of differences, political, social, national, international, or of boundaries and barriers, of white and black or finally of unity and disunity and the like...no human effort to give a *relief* to *grief* is possible, maintainable or stable, unless *Man is pulled back from the gravitational pull of 'isms', affinities and affiliations to all that is destructive of human values, human aspirations and human advance to oneness and nearness of the man-made world or to creating ONE MAN : ONE WORLD and evil and narrow mind is directed, diverted, or converted into evin mind and the soul-content and concept carried in every Yes and No of every individual.* It is only with *evin mind* that Man would create the World in a manner *truly humane.*

Evin Mind is Gita.

Equanimity is Gita.

Gita gives Man a complex-free personality and a co-ordinated life.

In Gita Faith in Man replaces Fate

In Gita individual pangs stand redeemed.

Gita believes in the science of social economy where success should be *measured* by the *good* of all. I believe Gita preaches more of 'social economy' than 'political economy' for social economy simply means that under this system not only should one be ever in want but society must be so organised that every one without exception must receive as the product of his labour, all the essential of a heathy and happy life, must have ample relaxation and means of enjoying the *beauty* and *solace* of nature on the one hand, of Literature, Science and Art on the other hand. This must be the first charge on the labour of community and till this is produced, there must be no private accumulation of wealth in order that unborn generations may live lives of idleness and pleasure.

The struggle for wealth and power is always exciting, and to many, is irrestible. But it is essentially degrading struggle becuase the few only can succeed while the many must fail; and

where *all* are doing their best in their several ways, with their special capacities and their unequal opportunities, the result is very much of a lottery,and there is usually no merit, no speciality, high intellectual or moral quality in those that succeed. The glaring defect is widely recognised that an increase in wealth and command over the power of Nature such as the World has never before seen, has not added to the wel-being of any part of society. What the present century demonstrates is the utter folly and stupidty of those that impute all evils of our social system all our poverty and starvation, to over population. The problem of over population is oft-repeated story. In the History of Ireland, England, and Scotland in 19th Century the cry was, 'Emigrate, emigrate'. 'We are over-peopled.'

It is universally admitted that very great individal wealth, whether inherited or acquired, is beneficial neither to the individual nor to the society. To the former case it is injurious, and often morally ruinous to the possessor, in the latter it confers little or no happiness to the acquirer of it and is a positive injury to his heirs and a danger to the State. Because of law of inheritance...inheritance regulated by law...yet, its fascinations are so great that, under conditions of society in which the yawning gulf of poverty is ever open beside us, the amassing of wealth at first seems a duty, then becomes a habit, and ultimately, the gambler's excitement without which one can not live.

People often raise slogans against Government controlling the destiny of the country and accuse Government for this and that failure, often suggest 'tasks before Government and carry propaganda that the Goverment is incompetent (निकम्मी) and must be changed, yet, what the people miss is what the people on their *part* have to offer to Government. The author believes that if single man corrects *himself* and developscapacity to appreciate the contributory fact and factors to the making of policies, programmes, plans and the like for the wel-fare or wel-being of the 'governed' and to the execution thereof, to the extent of singl Man, he would unburden the weight on the shoulders of the Prime Minister or the President or Head of the Country.

Welfare and wel-being of every individual lies with the individual *himself* in the world perspective.

Happiness, Peace and Prosperiy...welfare and wel-being... of every individual living in the farthest corner of the country, if it is the direct responsibility of the Government or Prime Minister of a Country or the Head thereof, no less significant is the direct responsibility or role of the ***individual citizen*** **to a 'self-reconstruction'। (स्व-निर्माण), to cherishing each other (परस्परं भावयन्तः-गीता ३·११ for the highest good of everyone, every-where (श्रेय परमवाप्स्यथः—गीता ३.११), whoever he be, where-ever he be.**

Happiness, Peace and Prosperity decend not from heaven but are the direct *inheritance* **of 'creativity' of Mind and sublimity of the Soul of every individual constituting the population and unemployment deluge or mirage or problem.**

Human mind like *lotus* in water *rises* as means rise but *recedes not* as means recede or fall off and it is in these trying circumstances that constancy has to be maintained and Man is *not* to stoop down to alien influences and surroundings or to material incentives or moral infections.

The Soul like *lotus* flows but *over-flows not* like sea or ocean.

Such an attitude of 'Life' is just a matter of development and training of human mind in the *art* of 'evinness of Mind' or equanimity.

To a youngster a life-question is often put :

What do you aspire for in life ?

Forthwith comes an answer:

I. A. S., I. P. S. A Big Boss in Railways, Doctor, a Minster, Prime Minister, President and so on.

But supreme consideration is Man—a Man with faults, yet, *truely* humane—with his 'life' and 'works' *humane* just as 'life' and 'work' of 'कृष्ण' have been spoken in Gita 4.8 as 'divine'.

—'जन्म कर्म च मे दिव्यमेव'—गीता ४.८.

And why *humane ?*

The plain answer is : It is Man and *not* God who has to arrange this World in a manner *truely humane*—who has to create this World a *better* place to live—live so well on.

MAN : THE Integrated

राम AND कृष्ण

FORM OF HUMAN BREATH

BREATHS IN 24 HOURS

HUMAN BREATHS—21600—A 'BASE UNIT'
OF
TIME, SPACE AND THE SUN

—'काल कोटिशत सरिस अति, दुस्तर दुर्ग दुरन्त ।
धूम केतु सतकोटि सम, दुराधरष भगवन्त ॥'—उत्तरकाण्ड

BREATH-TAKING CONCEPT AND YUGA SYSTEM OF INDIA

'कोटिशत'—तुलसी

100,000,0000 Carores or One Billion

Rotation of human breaths of 24 *hours is equal to the rotation of the Earth at its axis covering* 360 *degrees in* 24 *hours.*

'राम' AND 'कृष्ण' *form One Rotation of Life-breath*—प्राण-दायिनी श्वास ।

For the wel-being of Man ... for the *global*
4 development of Mankind and its associates,
3 Animal, Insect and Plant life...for Peace, Prosperity,
2 Happiness, Safety, Security and Progress Man stands
1 *integrated* to the relative value of Breath-Taking
—— Concept and Yuga System of India to the 'सचराचर'
10 CONCEPT OF GITA AND RAMAYAN or to the
Multiple TOTALITY OF LIFE or ORGANIC UNITY
of India OF THE UNIVERSE or to the principle of
UNIVERSAL HARMONY.

THE FINITE AGE OF THE WORLD OR CREATION—सृष्टि

—864,000,000,0 Years Or 8 BILLION 64 MILLION YEARS

THE AGE OF BRAHMA—100 YEARS

—311 TRILLION AND 40 BILLION HUMAN YEARS.

Each Second of our Year—31104,000 *seconds—represents* one *Carore or Ten* Million *Human Years* of the Age of 'ब्रह्म' ।

MIND	THE SOUL
आ	अ
—कृष्ण	—राम
--'Yuga'-864,000,0 years. 1000 Yugas make One Kalpa--Gita 8. 17.	--Kalpa-864,000,000,0 years. (Kalpa *means* a Day and Night of Universe)
'युग' means : THE+4 OF THE AGES -'चतुर्युग'/'महायुग'	—Gita 8.17
--'सम्भवामि युगे युगे'—गीता ४.८	--'कल्प कल्प प्रति प्रभु अवतरहिं' --तुलसी
—Highest Multiple of the West-1000	—Highest Multiple of India -10
—Born *in* 'द्वापर' Age of 864,000 years.	--Born in 'त्रेता' Age of 1296,000 years.
—Born on Wednesday.	--Born on Tuesday.
--Born on 'अष्टमी'	--Born on 'नवमी'.
—Born at Midnight-'अर्धरात्रि'	--Born at Midday--मध्य दिवस
--Born in 'भाद्र'/August.	--Born in 'चैत' March-April.
—Born in rainy season.	--Born in flowery season.
--Born in 'रोहिणी नक्षत्र' *aldebran*	--Born in 'अभिजित नक्षत्र'
--Born when the Sun was on southern course-'दक्षिणायण'—गीता ८.२५	--Born when the Sun was on northern course--'उत्तरायण'—गीता ८.२४
--Born as 'अपान'or Death br.	--Born as 'प्राण' or Life breath.
—Born as upward breath.	--Born as downward breath
—Born as outward breath.	--Born as inward breath.
—2 seconds.	--2 seconds.
--Belonging	--Longing
--'Ego'	--'Equanimity'
—Day and Night—864,00 seconds or 24 hours.	—YEAR--31104,000 seconds or 864,0 hours.

HUMAN BREATHS
21600
'प्राणापानौ'—गीता ५.२७
(A 4-second Continuum)

'अपान' *constituted* of the *plus* of the two Ages—SAT/KRIT-सत/कृत and KALI-YUGA or IRON AGE-कलि of 216,000,0 years made up as :—

Sat/Krit Yuga	......	1728,000 Years.
Kali-yuga	......	432,000 Years.
		216,000,0 Years. —अपान

'प्राण' *constituted* of the *plus* of the two Ages-TREATA AND DWAPAR of 216,000,0 years. made up as :—

Treata 'राम'	....	1296,000 Years.
Dwapar 'कृष्ण'	....	864,000 Years.
		216,000,0 Years. —प्राण

This is equalising the breath---the outward and in-ward breath moving in nostrils--'समौ कृत्वा नासाभ्यन्तरचारिणौ'-गीता ५.२७

In A. I. R. 1960 S.C. 500 at page 512—Anant Chintaman Lagu vs. The State of Bombay, in para 42 'breathing 20 per minute was considered *normal*. (See also Root and White, Diabetes Mellitus. p. 118 for Kussmaul Breathing)

According to Gita breathing 15 per minute is 'normal'.

Light, Sound and Time are the *constituents* of human breath —'प्रकाश', 'नाद' और 'काल' का दिव्ययोग'—human breath, a continuum of 4 seconds—completing its one rotation in 4 seconds—2 seconds for the *inward* and 2 seconds for the *outward* breath—and the rotation of human breath is *directly* related to the rotation of the earth at its axis, covering 360 degrees in 24 hours or simply, say, rotation of human breath is equal to the rotation of the earth at its axis.

In other words, human breath is earth-oriented, is actuated to earth's gravity. The relation of human breath and earth is direct.

Here it may also be pointed out that human breath is also related to the earth revolving or rotating around the Sun— the earth *rotates* around the Sun at a speed of 60,000 miles per hour or 1000 miles per minute, Therefore, in 24 hours, the earth covers (60,000 × 24) 144,0000 miles and in 360 days the earth covers 5184000,00 miles or in *one* human breath the earth around the Sun covers 66.66666 miles, or in one human breath the earth covers 864,00 seconds × 1/5184,000 degrees or 1/60 degree.

HUMAN BREATH & INDIAN MUSIC

Music *means* 'musical instruments × musical notes × sound in continuity or *harmony* in *light, sound* and *time*—

—६ 'राग', ३६ रागनियां, १० बाजे[1], १० ध्वनि[2],—(Musical Notes)

$= 6 \times 36 \times 10 \times 10 = 21600$ Breaths in 24 Hours.

'अनहद शब्द'—Sound in *continuity* for 24 Hours—at all time. It is *inner voice.* Similarly in 360 days we have 21600 *gharis,* each being of 24 minutes.

This is Music of Breaths or Music of Time—'सर्वेषु कालेषु'—गीता ८.७/२७—at all time or Music of 'Soul' —*all harmony.* 'I am sound in ether'.—'शब्दः खे'—गीता ७.८.—Gita 7.8.

So, when the 'soul' *hears* of the *Name* of God or of God or of something of one's own *disposition,* it is in *perfect harmony* with the whole of 'सचराचर'—all that moves and moves not and is *at ease.* God and Soul are the *like* and, therefore, *alike.* The *like* like to go back to *alike,* just as a sheep goes back to its *own fold. Name of God* is *Light.*

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1. 10 kinds of Musical Instruments are :—

'चिरिमिनाद', 'चिणनाद', 'तन्त्रीनाद', 'तालनाद', 'संखनाद', 'घंटानाद', 'भेरीनाद', 'वेणुनाद', 'मृदंगनाद', 'मेघनाद'।

2. 10 kinds of Musical Notes are :—

'बादल', 'समुद्र', 'भेरी', 'झरना', 'मृदंग', 'घंटा', 'नगारे', 'किंकिणी', 'वंशी', 'वीणा के स्वर'।

This is Science of Harmony or harmonious sound in *continuity* or in a *rhythmic* order at all time.

It is *music* made by *inner* voice—'मामनुस्मर'—गीता ८.७

Each *breath* is in harmony with *inner* tone.

This is 'सर्वेषु कालेषु मामनुस्मर' and 'युध्य'—गीता ८.७

This is 'remembering one's own *relativity* and *fight* for a life of ease.

Now, *hear* Gita :

"—सर्वकर्माणि मनसा सन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥"—गीता ५.१३

"The soul which has renounced all works with a discernin mind dwells at ease, self subdued, in the city of nine gates, neither working nor causing work to be done."—Gita 5.13

So 'नवद्वारे पुरे देही'—city of *nine* gates is our body having 9 holes—1 Mouth, 2 Ears, 2 Eyes, 2 Nonstrils and 2 'Holes'—anus and *male* or *female* 'organ.' This also goes to explain and clear the New World's Theory of 'holes' or 'Hole in Space'-*black hole.*

But our body' has countless holes or what we call *pores*—Gita calls 'सर्वद्वारेषु'—all gateways of body—Gita 14.11.

Gita *speaks* in *positive* terms—nothing as 'approximate' —Science *talks* in 'figures', Gita *speaks* in *'elements'*—the *soul* or 'truth' being behind every word thereof-

'सुखं वशी—गीता ५.१३—'AT EASE'—Gita 5.13.

'सुखं वशी'—'at ease'—*means* 'soul' dwells at ease. To put it, in other words, 'at ease' *means* harmony or what we call 'music' or *harmony* in *light*, *sound* and *time.*

Light, *Sound* and *Time*, the *constituents* of Breath, being represented as follows :—

—30 (Sound) × 30 (Light) × 24 (Time) = 21600 Breaths.

OR

(ज्योतिषामपि) × (प्रणवः + शब्दः खे) × (सर्वेषु कालेषु) = श्वांसें

गीता १३.१७ गीता ७.८ गीता ७.८ गीता ८.७/२७ = २१६००

HUMAN BREATH THE 'BASE UNIT' OF TIME, SPACE AND THE SUN

The relation of 'Human Breath', 'Time', 'Distance' and 'the Sun' is direct.

Human Breaths—21600--of 24 hours—a 'base unit' of Time (काल)—from a 'second' (क्षण) to eternity ('चिर'), is the 'base unit' of Time and Space, is the 'base unit' of YUGA SYSTEM OF INDIA or of the 'duration of the Age of the World and of the 'diameter' of the Sun as the 'पुरोहित' of the Age. 'पुरोहित' *means* 'पुर' (Village) and 'हित' the 'good' of the village—one who looks after the good or welfare of the village. It is for this reason that today India is a welfare State.

Since human breath makes one rotation—inward and outward breath included—in 4 seconds, Man stands *integrated* as a 4-second *continuum* to the Ogranic Unity Of the Universe and Eternity :—

—21600 × 4 seconds, the product is 864,00 sec to a Day and Night of 24 hours.

—864,00 secounds *divided* by 10 as the highest multiple of India, the *quotient* is the number of hours—8640 hours in a Year and 864,00 seconds *multiplied* by 10 as the highest multiple of India, the *product* is the number of Years in Dwapar Age—the Age of 'कृष्ण' of 864,000 years and also represents the diameter of the Sun—864,000 miles.

Human Breaths—21600-multiplied by 40 in terms of the *plus* of the number of Chapter 10 and Shloke 30 at which occur the words :—

—'कालः कलयतामहम्'—गीता १०.३०

—Of those that measure I am Time'—Gita 10.30

the product is the number of Years of the Dwaper Age—the Age of 'कृष्ण' of 864,000 years.

Elsewhere I have stated the every word in Shlokes in Gita has a meaning, message, import, content and concept. The question is if the numerical or the 'figure' assigned or allotted to every Chapter and Shloke thereunder too has 'meaning', 'message', 'import', 'content' and 'concept' ?

The answer is in affirmative.

The above words, 'कालः कलयतामहम्' appear in Chapter 10 and in Shloke 30 thereunder. I have also stated that of Chapters and Shlokes, the former is Matter/Mind and latter in the Soul—*the plus* of which—of Matter/Mind and the Soul–is Man and the *plus* of 10 and 30 is 40.

Human breaths of 24 hours—21600—mnltiplied by 40 the product—864,000 represents the duration of Dwaper Age—the Age of 'द्वापर' of 864,000 years and also represents the diameter of our Present Sun--the Present Sun being of Dwaper Age of 864,000 years and its diamter being 864,000 miles--This establishes direct relation of the human breath with Time, Distance and the Sun.

Just as 'second' (now in terms of Atomic Time) is the 'base unit' of Time, so a 'Yuga' is the base unit' of Kalpa--1000 Yugas make one Kalpa as pointed out in Gita 8.17 reading as:—

'सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥' गीता ८.१७

—Those who know that the day of Brahma lasts a thousand ages and that the night of Brahma lasts a thousand ages again...they are indeed the men who know day and night.

...Gita 8.17

The concept of Yuga and Kalpa is foreign to the West.

A Kalpa is a DAY AND NIGHT of this UNIVERSE of the duration of 864000,000,0 years—from 'कल्पादौ—गीताः—९.७' or from beginning of the Kalpa to कल्पक्षये:—गीता ९.७, to the end thereof.

A Yuga is 1/1000th part of a Kalpa or 1000 Yugas make a Kalpa.

A Yuga within the meaning of the word 'युग' in Gita 8. 17, *supra* means a 'Great Yuga' (महायुग) or 'the + 4 of the Ages' (चतुर्युग) made up as :—

THE + 4 OF THE AGES.

Sat/Krit Yuga.	सत/कृत युग	—1728,000 Years.	4
Treta Yuga.	त्रेता	—1296,000 Years.	3
Dwaper. Yuga.	द्वापर	— 864,000 Years.	2
Kali-Yuga.	कलियुग	— 432,000 Years.	1
		—432,000,0 Years.	10

or

DAY at Yuga Stage.

And

a

NIGHT

of

equal duration, that is, of

432,000,0 Years.

The *plus* of the duration of the Day--432,000,0 years and of Night—432,000,0 years is 864,000,0 years. This period is known as the 'Yuga' within the meaning of the word, 'युग' in Gita 8,17 or, in other words, the period is known as 'महायुग' or Great Yuga or चतुर्युग or 'THE + 4 OF THE AGES.

The highest multiple of Indis is 10—1 × 10 × 10 × 10 and so on right upto what I call 'द्व-पर' or twice of 'पर' of the value of one followed by 71 zeros. This is as per Araya Bhatta but 'आर्य-भट्ट' does not name the Ultima figure—one followed by 71 zeros which the author names as–'द्व-पर' ।

—'परार्द्ध'—18 DIVISIONS

From 1 to 'परार्द्ध' or from 1 to 1 followed by 17 zeros is as per details :—

Chapter of Gita		Numerical in Hindi	No. of Zeros
1	1	एक	
2	10	दश	(1)
3	100	शत	(2)
4	1000	सहस्र	(3)
5	10000	अयुत्त	(4)
6	100000	नियुत्त	(5)
7	1000000	प्रयुत्त	(6)
8	10000000	अर्बुद	(7)
9	100000000	न्य र्बुद	(8)
10	1000000000	वृन्द	(9)
11	10000000000	खर्व	(10)
12	100000000000	निखर्व	(11)
13	1000000000000	शंख	(12)
14	10000000000000	पद्म	(13)
15	100000000000000	समुद्र	(14)
16	1000000000000000	मध्य	(15)
17	10000000000000000	अन्त	(16)
18	100000000000000000	परार्द्ध	(17)

'परार्द्ध' means half of 'पर' of the numerical value of one followed by 35 zeros and द्व-पर 'is twice of 'पर' of the numerical value of 1 followed by 71 zeros.

'परार्द्ध' or division of numericals in 18 is based on 18 CHAPTERS of Gita.

'द्व-पर' is the maximum limit of COUNT in India based on 10 as the *highest multiple* of India.

HIGHEST MULTIPLE OF THE WEST

The highest multiple of the West is 1000.

1000 × 1000	Million.
1000,000 × 1000.	Billion.
1000,000,000 × 1000	Trillion.
1000,000,000,000 × 1000	Quadrillion.
1000,000,000,000,000 × 1000	Quentillion.
1000,000,000,000,000,000 × 1000	Sextillion.
1000,000,000,000,000,000,000 × 1000	Septillion.
1000,000,000,000,000,000,000,000 × 1000	Octillion.
1000,000,000,000,000,000,000,000,000 × 1000	Nonillion.
1000,000,000,000,000,000,000,000,000,000 × 1000	Decillion.
Decillion × 1000	Undecillion.
Undecillion × 1000	Duodecillion.
Duodecillion × 1000	Tredecillion.
Tredecillion × 1000	Quttasdecillion
Quttasdecillion × 1000	Quindecillion.
Quindecillion × 1000	Sexdecillion.
Sexdecillion × 1000	Sependecillion.
Septendecillon × 1000	Octodecillion,
Octodecillion × 1000	Novemdecillion.
Novemdecillion × 1000 or VIGINTILLION	

—1 followed by 63 Zeros.

The position of the *numerical strength* of the West and of the East or India comes to :

VIGINTILLION. = 1 followed by 63 zeros. or 64

इ-पर = 1 followed by 71 zeros. or 72

MATERIALISM AND SPIRITUALISM
OR
64. and 72
--WEST. —INDIA.

each divided by common denominator or divisioner, '8' the quotient comes to :

—8 and —9.
—Matter —The Soul

Taking to Gita Equation of Universe--'प्रकृति' and 'पुरुष', Matter and the Soul the position comes to 8 or 8-fold is 'प्रकृति' and 9 indicates the Soul—'पुरुष'

OR

say,

West has 'materialisim' and East (India) has 'spiritualisim'.

So the division of the West and East is wholly according to the Gita Equation of Universe.

DIRECTION FORM OF 'राम' AND 'कृष्ण'

WEST—कृष्ण, EAST—राम

Of the unified relation of the West and the East, the former is 'Matter/Mind', the latter is the Soul.

NUMERICAL FORM (अंक-रूप) OF 'राम'' AND 'कृष्ण'

Not only so much, the ultima count in India--'इ-पर' being 1 followed by 71 zeros or '72' and the ultima count in the West being 1 followed by 63 zeros or '64', eachbeing divided by common denominator or divisioner, 8, the *quotient* is '9' or the birth day of 'राम'--the 'नवमी', and 8 or the birth day of 'कृष्ण'--the 'अष्टमी' to our delight.

In brief, this is 'अंक-रूप'—Numerical Form of 'राम' and 'कृष्ण' as also the 'दिशा रूप'--Direction Form 'of' 'राम' and 'कृष्ण'।

How can, therefore, West by arrayed against East, the two live on the World Map like two close neighbours or like 'अ' and 'आ' is Hindi alphabet.

AGE OF THE WORLD

विश्व की आयु

From generation 'प्रभव' *to* 'प्रलय'*--dissolution of Relativity*

'प्रभव' :—गीता ९.१८	'प्रलय' :--गीता ९.१८
THE AGE OF BRAHMAN —ब्रह्मा	THE AGE OF CREATION. —सृष्टि
100 Years.	100 Years.
'ब्रह्मणो वर्षमेवं वर्षशतं'* Vishnu Puran Part 1, Chapter 3 Shloke 26.	'विधि सतकोटि सृष्टि निपुनाई' —उत्तरकाण्ड
MAN'S DAY AND NIGHT	DAY AND NIGHT OF UNIVERSE.
—864,00 Seconds.	—864,000,000,0 Years.
1 Second	—100,000 (1 Lac Years)
YEAR OF MAN.	YEAR OF UNIVERSE.
—31104,000 Seconds	—31104,000,000,00 Years
1 Years	100,000, (1 Lac) Years.
31104,000,00 Seconds.[1]	31104,000,000,000,0 Years.
1 Years	100,000 (1 Lac) Years.

In short,

A DAY AND NIGHT OF UNIVERSE is just an ENLARGEMENT OF our Day and Night of 864,00 Seconds :—

...864,000,000,0 Years.

(enlargement by 1 *lac years)*

A YEAR OF THE UNIVERSE is just an ENLARGEMET of our YEAR of 31104,000 seconds :—

...31104,000,000,00 Years.

(enlargement by lac years)

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* Vishnu Puran First Part, Chapter 3 Shloke 26 वर्षशतं ।

1. Seconds of 1 year × 100 years.

100 YEARS OF UNIVERSE (BRAHAMA/CREATION) is just an ENLARGEMENT of 100 years of Man of :--

--31104,000,00 seconds.

—31104,000,000,000,0[1] Years.

(Enlargement by 1 lac Years)

Scientists hold the Age of the World as 10 Billion Years and also hold that this World has 'hydrogen' enough for 8,000,000,000 Years.

A 'yuga' is founded on the highest multiple of India-'10'.

A 'Kalpa' is founded on the highest mulitiple of the West—'1000', for a Yuga multiplied by 1000 is Kalpa.

HUMAN BREATHS CALCULATING

There is yet an another way to calculate the duration of Yugas right upto Kalpa with human breaths.

Human Breaths for 24 hours—216,00--a 4-second continuum :

multiplied by 20, the product is the duration of the Age of Kali or Iron Age—

—432,000 Years.

multiplied by 40, the product is the duration of the Dwapar Age (Age of कृष्ण)

—864,000 Years.

---

1. A Day and Night of Universe or a Day or Kalpa has 864,000,000,0 Years.

A year has 360 days.

Therefore, 864,000,000,0 year *multiplied* by 360 days, the *product* is 31104,000,000,00 years multiplied by 100 years of the Age of Brahma or Creation, the *product* is :

—31104,000,000,000,0 Years

multiplied by 60, the product is the duration the Age of Treta (Age of 'राम') —1296,000 Years.

multiplied by 80, the product is the duration of Sat-Yuga/Krit-Yuga (The Age of 'ध्रुव'*)—1728,000 Years.

multiplied by 200, the product is the duration of a 'DAY' at Yuga Stage :—432,000,0 Years and of an equal duration—432,000,0 Years a Night at Yuga stage.

multiplied by 200,000 the product is the duration of a DAY—432,000,000,0 Years at the Kalpa or at the DAY AND NIGHT SCALE OF UNIVERSE and of equal duration a Night —432,000,000,0 Years.

There is yet another fact to be taken into consideration.

In ancient literature of India the Age of Brahman or Creation is said to be 100 Years.

Our Year has 31104,000 seconds, Therefore, 100 Years have 31104,000,00 seconds.

Our Kalpa or a Day and Night of this Universe is just an ENLARGEMENT of our Day and Night of 86400 seconds by 100,000 Years. Kalpa has 864,000,000,0 Years multiplied by 360 days (a Day and Night) of a years the product is :—

—864,000,000,0 × 360 days and night, this *product* of 31104,000,000,0000 years divided by 31104,000,00 seconds of 100 Years, the *quotient* is 100,000, years. Thus our One second represents ONE LAC/YEARS at both the stages——at the Day and Night stage as also at the *finite* CREATION stage.

But, 31104,000,000,000,0 Years *divided* by the seconds of year...31104,000...the quotient is 100,000,00 (one Carore)

---

* Note—The life of Pole Star is equal to a Kalpa or 864,000,000,0 years. Nothing but the Pole Star '*' has a life equal to a Kalpa.

Thus at the Year stage—every second of human year represents 1 Carore Years of the Age of Brahma or at the Creation stage *oriented* to the Age of Brahma.

The calculation speaks of the fact that since at the Scale of our Day and Night. 864,00 seconds, our *one* second *represents* 100,000 years at Kalpa Stage or at the DAY AND NIGHT SCALE OF UNIVERSE of 864,000,000,0 years and the same is achieved when calculating the duration of a Kalpa with human breaths of 24 hours, thereby the relation of HUMAN BREATH AND TIME is established, our single breath being a *continuum of 4 seconds* at our Day and Night Scale and similarly, is a continuum of 200 years at the Yuga Stage--432,000,0 years and likewise 200,000, years at the Kalpa scale and similarly, our single breath represents 40 Miles of 864,000 *Miles* representimg the Diameter of our Present Sun with the result that relation of *human breath, distance and the Sun* is established.

ETERNITY CONCEPT

To sum up :—

Since the Age of Creation Or The Age of This World is :

—8 Billions, 64 Millions Years (864,000,0000 Years) at the stage of a DAY AND NIGHT OF THIS UNIVERSEit is to be *repeated*—'बरबस रात दिवस की नाईं'-तुलसी—to no end, to constitute *eternity* in terms of Gita 9.7/8 and Gita 14.3 as :—

—'सर्वभूतानि कौन्तेय प्रकृति यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥'—गीता ९.७

At the end of a cycle all beings pass into Nature, which is my own. O' son of Kunti, and at the beginning of a cycle I generate them again—Gita 9.7.

'कल्पादौ' means from the 'beginning of Kalpa'

'कल्पक्षये' means to the 'end of a Kalpa.'

—'प्रकृति स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥'--गीता ९.८

Controlling Nature which is my own, I send forth again aud again all this multitude of beings, which are helpless under the sway of their nature——Gita 9.8.

'मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥'—गीता १४.३

Great Nature is my womb: in that I place the germ : and from there is the birth of all beings, O' Bharat----Gita 14.3

In holding the Age of the World as 10 Billions Years, it appears, that scientists had in mind the period of a Kalpa of 864,000,000,0 Years as the duration of a DAY AND NIGHT OF UNIVERSE in terms of Gita.

DISSOLUTION OF RELATIVITY
('प्रलय'--गीता ६.१८)

In holding as above it so appears that scientists have or had in mind the duration of a **DAY AND NIGHT OF UNIVERSE** as the **AGE OF THE WORLD** and the is correct position for just as our 'Day and Night' or 'अद्य in terms of Gita 4.3 is the 'base unit' of Year, Era, Finite Age of Creation and Eternity—*a day* repeats to no end, so a 'DAY' of Universe repeats to no end but *dissolution* of *relativity* known as 'नैमित्तिक प्रलय'[1] *takes place* after the expiry of a day of the 'UNIVERSE' and when finally the *relativity*[1] of 'Matter'[1] and 'the Soul[1]' is *dissolved*[1] and Matter[1] is *dissolved* into 'the Soul' and when there exists no *'matter' but the Soul all* alone what takes place is the 'final dissolution known as 'प्राकृत प्रलय'[2] and after the expiry of a NIGHT OF UNIVERSE (of equal duration as the DAY, namely of 432,000,000,0 years or the duration of a Kalpa and at the approach of DAY OF UNIVERSE a *regeneration* ('पुनस्तानि'/'पुनःपुनः' गीता ९.७/८) of CREATION—'सृष्टि' । *takes place,*

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1. --"व्यक्ते च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा ।
तत्र स्थिते दिशा चास्य नित्यस्य परमात्मनः ॥"--४८

व्यक्त जगत् के अव्यक्त प्रकृति में और प्रकृति के 'पुरुष' में लीन हो जाने पर इतने ही काल की विष्णु भगवान की 'रात्रि' होती है ।

2. See Vishnu Puran, part 6, Chapter 3 and 4.

FINITE LONGS FOR INFINITE

Because of growing human needs, human activities, achievements and aspirations are *infinite-bound....rich* wants to be *richer*, richer to be the *richest*. Meteriotic *rise* of riches distribute poverty; poverty leads to a *likely* fall of those rich in wisdom. Finite is 'Matter', 'infinite' is 'the Soul'.

'1' (one) is 'finite', '0' (Zero) is 'infinite'. Finite *longs* for 'infinite'. What is 'finite' and 'infinite'? At whatever one's hand sets for possession is 'finite' and all that is not finite is 'infinite'. Whenever 'infinite' is seen, 'finite' disappears. Whenever one sees light of 1000 watts, light of 100 watts disappears. Infinite is the joy of the Soul, finite is the pleasure of passion.

The *law* of 'finite' is that it *rushes* to *infinite* or, say, in other words, the law of 'infinite' is that 'infinite' *renunciates* in favour of the 'finite' just as the Soul renunciates in favour of Matter/Mind or, say, that just as the Earth attracts the Moon, the Sun attracts the Earth and the Moon or just as 'Matter' (Senses) (इन्द्रियाँ) attract Mind (मन), the Soul attracts Matter and Mind—Gita 15.7.

THE ROLE OF 'TEN'

The role of '10' (Ten) as the highest multiple of India is no less significant.

Ten (10) is composed of '1' and a '0' on right hand side making the value of '1' ten times and, similarly, the '0' (Zero) transposed on left hand side reduces the value of 10 (Ten) to 1/10th—'01'.

Of '10' (Ten), the former-(1) is 'the limited'-सीम and the latter (0) is 'the unlimited'-'असीम' with the result that 10 is the product of the limited and the unlimited, is the *plus* of 'सीम' and 'असीम', is the *plus* of परा, the *higher* ('Zero' being the higher) and the *lower* अपरा (1 beign the lower), and is the *plus* of 'ब्रह्म' and 'माया', 1, being' 'ब्रह्म' and '0' (Zero) being 'माया' or Matter, the *plus* of 'पूर्ण' and 'सापेक्ष', '1' being the *absolute* (पूर्ण) and '0', the *relative* (सापेक्ष), the absolute and the relative being inseparable

just as God and Man being inseparable or just as Man being inseparable from Animal, Insect and Plant life, everything, everyone being *integrated* through, breaths to the 'सचराचर'—concept of 'गीता' to which India is wedded and wedded is the Organic Unity of the Universe or Totality of Life or the Principal of Universal Harmony.

Before 'persons' or to 'Persons' other than his *devotee* (भक्त) God sits as '10'—God along with his 'माया', Matter and before or to his devotees God sits as "01'--reducing his value to 1/10th. तुलसी writes :—

—"जो अपराध भक्त कर करहीं ।
राम रोष पावक सो जरहीं ।।"--तुलसी

One who offends a devotee, he renders himself liable to be dealt with severely by 'राम' ।

Of '10' and "01', each taken by itself is the absolute-'10' is absolute in *itself*, by *itself* and for *itself*—"01' is absolute in itself ("01' being 1/10th), by itself and for itself and in relation to the other is the relative—'10' (Ten) and 1/10th, the latter being the part of the former as is the Soul, a part of the *whole*, call it 'God' or 'Man' made up of 'Matter and the Soul'—Man being the composite name for Matter and the Soul, the 'two' put together as *he* and *she*, the former being the Soul, the latter being Matter.—there being *no creator* either for 'Matter' or for 'the Soul', each neither created, nor destroyed, each has no beginning, no end, each existing by and of itself and independently of each other and yet on the basis of—'पुरुष-प्रकृतिस्थो'—गीता १३.२१ —the Soul is seated in Matter—Gita 13.21.—each taken by itself is the 'absolute' and in relation to the other is the 'relative with the result that in relation to Man or Totality of Life, God, though by himself is the 'absolute', yet, is 'relative'. All relations of 'finite' and 'infinitum' have to be judged on the basis of Man—Man being the 'base unit' of God or 'सचराचर', all that moves and moves not, all that relates to Totality of Life in this Universe.

THE ROLE OF 'THE + 4 OF THE AGES'

'युग'—गीता ८.१७

432,000,0 Years

Similarly, the role of 'the + 4 of the Ages' is not confined to merely calculating the number of years of each Age consituting 'the + 4 of the Ages' or 'चतुर्युग' or 'महायुग' or Great Yuga. The depth lies in the fact that just as in a country headed by a party the President is invariably the 'person' of the choice of the party, so each Age has its own Sun as the Presiding Diety (पुरोहित) with the diameter of the Presiding Sun ever changing according to the duration of the Age. The Dwaper Age had its own Sun known as 'वंवस्त' with its *diameter* of 864,000 miles just because the duration of the Dwaper Age is of 864,000 years—energy of Sun being in proportion to consumption for the total period of the Age just as production, on the economic front, is in direct proportion to consumption. Of this fact there is no doubt, for, the stature of Man of the Age is according to the 'rise' and 'fall' in Sun's energy during the particular period of the Age.

Today 'Man' or the World is going *shorter* in varying degrees and Northern India Patrika, 5th January, 1977 at page 1, Column 8 has reported under the heading-'Indians Becoming Shorter', the precise cause of this 'reversed trend in stature' had not been reported.

There is a story[1] in Vishnu Puran relating to marriage of Balram, the brother of Shri Krishana, to whom King 'Rewat' gave his daughter, 'Rewati' in marriage at the fag end[2] of the Dwaper Age with the result that Balram had to cut his wife to the size of the stature of Man of the Age of Dwaper. In other words, as the Sun rises in its energy-put, Man rises in stature

1. Vishnu Puran, Part IV, Chapter 1 Shloks 62—96.

२. 'गुहामुखाद्विनिष्क्रान्तस्य ददर्शाल्पकान्नरान्'—विष्णु पुराण, Part 5, Ch. 24, Sh. ४.

and as the Sun loses its energy-put owing to change of Age, Man becomes shorter and consequently, all material belongings of Man in the process also go down and decline, Man requiring less food for consumption and low caloric diet satisfies him. With the fall of the Sun of the Age, Men fall in stature.

Since the Sun is 'Matter' and 'energy' is an aspect of 'Matter', the result is that the Sun and its 'energy' are subject to 'rise and 'fall' whereas the Soul is not subject to 'rise' and 'fall'.

DURATION OF THE AGE AND DIAMETER OF THE SUN

—*The Same*

The *duration* of the Age and its Presiding Sun with its *diameter* changing according to change in the Age :—

AGE.	Duration of Age	Diameter of the Sun
Sat/Krit-Yuga	1728.000 Years	1728,000 Miles
Treta. (Age of 'राम')	1296,000 Years	1296,000 Miles
Dwaper (Age of 'कृष्ण')	861,000 Years	864,000 Miles
Kali-yuga	432,000 Years	432,000 Miles

PRESENT SUN—A REACTOR

'वैवस्त'—गीता ४.१

Our Present Sun is of the Dwapar Age with the diameter of 864,000 miles and as the Kali-yuga advances and reaches the 'middle', the Sun, then, would have its diameter equel to the radius of the Present Sun and similarly, as the Kali-Yuga ends after its age of 432,000 years having expired, the incoming Sun would then be the Sun of the Sat Krit/Yuga of the duration of 1728,000 years and accordingly, the diameter of the then Sun would then be of 1728,000 miles—the energy-put would then be going 4 times *higher* of the age of Kali and present stature of Man would then be 4 times of what is during the operation of the Kali Age or Iron Age and as the Sat/Krit-yuga comes to a close, the Sun would then be on its *decline in its energy-put* for the duration of the next Age of Treata which is shorter than that of the Sat/Krit yuga

...the duration of the Treata being 1296.000 years and similarly, the Sun of the next Age, that is, of Dwapar Age, would further decline according to the duration of the Age and its diameter would then be the diameter of the Sun of the Dwaper Age···864,000 miles and next to Dwaper comes the Kali-yuga with the Sun whose diameter is equal to the radius of Sun of Dwaper Age···432,000 miles. In its process of evolution the Kali-yuga is followed by Sat/Krit-yuga with its Sun with a diameter equal to 4 times of the diameter of the Sun of Kali-yuga of 432,000 years, is equal to 4 × 432,000 = 1728,000 years and accordingly, the diameter of 1728,000 miles.

WORLD AND INDIA ADOPT ATOMIC TIME

Since with the stroke of December 31, 1971 this World has adopted 'Atomic Time', the duration of a 'second' is now reckoned in terms of 'atoms'. But we shall continue to equate 864,00 seconds to a day at all times and in all contradictions of time or in all time-variations and we shall continue to *discover* a *co herence* for obvious reasons that the present Sun is the Sun of Dwaper Age, the diameter of which is *still* (till date) is of 864,000 miles, which number happens to be equal to the number of years of Dwaper Age—864,000 years.

'Second' is the 'base unit' of Time defined in Section 7 of The Standards Of Weights and Measures Act, 1976 in India as :—

Section 7—Base Unit of Time.

(1) The base unit of time shall be the 'second'.

(2) The 'second' is the duration of 9 192 631 770 periods of the radiation corresponding to the transition between the two hyper fine levels of ground state of the caesium-133 atoms."

This definition of 'second' bases the base unit of time on periods of radiation and that has been calculated in terms of 'atoms'.

Here it may be pointed out that 'atoms' are properties of isolated physical system and, therefore, are the same today as they were millions of years ago and they will be the same millions of years hence.

INSTANT—'क्षण'

And the 'base unit' of our Day and Night is 'क्षण' which word occurs in Gita 3.5 as 'क्षणमपि'—गीता ३.५

This word 'क्षण' for the first time occurs in 'निरुक्त' ।

A similar event occurred in 1582 when Pope Gregory took out 10 days from October and October 15 became October 5, 1582.

It may be recalled here that till 1925 time was reckoned with past mean noon, with *midday* and, thereafter, with *midnight*-reckoned on to 24 hours in mean time.

In ancient India 'ब्रह्मगुप्त' reckoned time with *midnight*, आर्यभट्ट with the *sun-rise*—उदयातिथि ।

'राम' reckond time with midnight—अर्धरात्रि :—

—'अर्धरात्रि गई कपि नहि आयउ ।'—लंकाकाण्ड

The word 'क्षण' may well mean an instant' or 'moment'.

A Nuclear Instant lasts for 10^{-24} second or is of the order of :

$$\frac{1}{1{,}000{,}000\ 000{,}000{,}000{,}000{,}000\ 000} \text{ second.}$$

India is reported (Chandigarah Science Congress Session reported in Northern India Patrika January 4, 1973) to have so far measured the 'shortest time' or say, the physicists at Bhabha Atomic Research Centre near Bombay measure 'life-time' of the heart of an atom (structure of the nuclus) as short as a millionth of a billionth of a second. The West is out to achieve accuracy—of the per cent 0.2 millionth of a second*

*See : Northern India Patrika of June 6, 1977 page 4 Column 54u/ nder theTitle, 'Time and Space Mystery' .

TIME AND SPACE

Of the 'relation' and 'separation' of Space-Time one word in Gita 4. 1/2/3—'ते अद्य'—गीता ४.३–'the same—today' speaks of 'isotropy' of Space and homogenuity of Space–Time...'isotropy' simply means that the space is the same in all directions whereas Time has no isotropy because 'time' is ir-reversible—youth once lost is never regained. Because of time homogenuity an atom (properties of isolated physical system) is the 'same' today as it was millions of years ago and it will be the same millions of years hence.

Human Breaths being the 'base unit' of Time from a 'moment' (क्षण) to 'eternity' (चिर) via day and night, year, era, and eternity---human breath is equally a safe measure for 'Space' also.

No motion is 'faster' than light speed—all motions relative to that of light are slower than 186,000 miles per second.

Total distance the Sun covers from January to June, on its Northern Course—945,000,00 miles and on Southern Course—915,000,00 Miles.

The Sun covers 186,000,000 miles in a year which represents 1000 times of the light-speed—186,000 miles which distance light covers in a second.

Going around the Sun the earth covers a distance of

—60,000 Miles per hour multiplied by 8640 hours in a year, the product is 518,400,000 Miles in a year.

No distance is longer, all distances relative to the total of the two courses of the Sun or relative to Earth, [the Moon and the Sun are shorter—no distance longer than the *distance travelled* by the Sun in a year.

—186,000,000 Miles

--the *plus* of the 'far' and 'near' of the Sun.

—'उत्तरायण'—गीता ८.२४ and 'दक्षिणायण'—गीता ८.२४

PLANETARY DISTANCES

From the Sun :—

Earth	पृथ्वी		--93,000,000 Miles.
Moon	चन्द्रमा	(Distance from Earth)	239,000 Miles.
Mars	मंगल	(Behind the Sun)	—141.5 Million Miles.
Mercury	बुद्ध		--36 Million Miles.
Venus	शुक्र		--67 Million Miles.
Jupiter	वृहस्पति		--108, 100,000. km.
Saturn	शनि		—1500,000,000 km.
Uranus	अरुण		—3000,000,000 km.
Neptune	वरुण		--4500,000,000 km.
Pluto	यम		--6000,000,000 km.

Planetary motion or distance is measured in astronomical units—'astronomical unit' is the mean distance of the earth from the Sun.

LIGHT AND TIME

Physics adopted Light as a constant measure of velocity, Gita adopted 'Time' as a constant measure of those that measure :—

'कालः कलयतामहम्'—गीता १०.३०

Of those that measure I am Time...Gita 10. 30,

TIME is the Supreme Judge.

By the end of the 19th Century Newtonian Mechanics was in crises. With the failure of 'ether model' Classical Physics came to a stand-still and what scientists call 'mechanical determinism' virtually gave way and with the discovery of fresh facts......with 'quanta of light' theory of Max Planck (1900) physics moved. 'Quantum Mechanics' came to replace Classical Mechanics. Quantum is a Latin word and simply means 'discrete portion'. And without the existence of Quantum 'Mechanics today this World would not have 'Atomic Industry' and 'Electronics'.

Max Planck in 1900 introduced the *concept* of *quanta*, something like what Gita calls 'ममैवांशो'—गीता १५.७ or 'तुलसी'

calls 'ईश्वर अंश जीव अविनाशी', the Soul is a part (अंश) or like step by step, Man by Man, atom by atom; or day and night revolving to no end...to constitute 'eternity' or simply say, discontinuity of things as the underlying principle, each thing or object does not pass into other in continuous fashion, each one ends at some point because of the principle of 'finity'...'finity *is tailored into* 'infinity.

Max Planck showed that light, though looks as if it is *continuous,* yet, it is not so,. Light or energy is composed of 'pieces' ...energy (like 'matter' itself) is atomistic and that it is released and acquired not *continuously* but in small portions" or *'quanta'* In 'quanta' what is important is not the magnitude thereof but the *very high rate* at which they follow one another. The magnitude is small...6×10^{-27} erg per second or with a number and 26 zeros after decimal.

Here it may be stated that Max Planck himself was not able to prove his discovery by *direct experiment.* It was in 1905 when Albert Einstein picked up the quanta notion of Max Planck and with his Theory of Relativity experimently confirmed in 1930 that the 'quanta' notion and *Planck's constant* h were finally recognised (also recognised by Vavilov in 1930). With the discovery of light-speed...constant c of Einstein-with the *limiting* of velocity the face of 20th Century Physics was changed.

As a matter of fact Physicists needed some kind of 'constant measure' of velocity *not connected* with *human beings* so that it could be used to evaluate all other velocities of motions. And today no motion is faster than 'light speed'—186,000 Miles per second. Light is something applable to anything. It si universal. So is time. I have elsewhere stated that Light degrades, Time upgrades.

Highest Form of Energy (Light) is '0' (Zero)

High, Critical and Catastrophic Time is '0' (Zero.)

—(zero hour)

Gravitation (Energy) .... —'0'

Orbital Rotation. (Energy)...............--'0'

Sun's Energy.....................................--'1'

Energy degrades from a *higher* to *lower* form--from '0' (Zero) to '1' (the limited or 'finite') and can not be reconverted back to higher form. It is for this reason that 'राम' as the *higher form* of *energy* went in forest to every sage—'ऋषि' or 'मुनि' as the *lower form* of energy and no sage or 'ऋषि'/'मुनि' as the lower form of energy came forward to receive 'राम' at 'अयोध्या' or in forest. All this simply means that it is the Big Man who has to go to the Small Man--the Soul as the higher is to renunciate in favour of 'Matter and Mind' as *the lower.*

This 'Universe' as such is 'infinite' and there are no other infiinties in it. The law of *higher* life is 'degradation'.

Gita adopted Time simply because the 'base unit' of Time is 'human breath' or the *breaths* of all creatures or in other words, something that *is directly connected* with human beings or *beings or creatures* of the World. Himan breath is gravity-oriented for the rotation of 'human breath' *is equal* to the rotation of the earth at its *axis.*

It has already been pointed out that Planck's constant h is of the numerical value —a number with 26 (twenty-ix) zeros *after* decimal-measures a 'quantum action'—no physical process can deal with amounts of action smaller than his constant. Action can have values as multiples of a minimum. It is quantinised. And just as Brahama is always present in sacrifice :—

—'ब्रह्म नित्यं यज्ञे प्रतिष्ठतम'—गीता ३.१५

so Planck's constant h is always present in 'quantum action'.

IR-REVERSIBILITY OF TIME

Light is *reversible.* Time is *ir-reversible.* Youth once lost is never regained. Quantum mechanics does not display complete physical symmetry in both directions of time. Quantum mechanics simply means the theory of elmentary particles in motion — energy quantisation. Absorption and emission of energy in definite

portion. Lalplace[1] when asked the condition of universe 'n' years hence, 'replied:' If you tell me the present positions and velocities of all the particles in the universe and the forces acting on these particles, I shall tell you all future history'. And because of enormous number of particles in the Universe calculations of past and future would be difficult.

But in India 'God' is ever dipicted in a permanent state of youth, God never becomes old just as King never dies and so God also never dies. God is not subject to 'जरा'—old Age and 'मृत्यु' or death, while Man is.

In order to keep in perfect health Man in the Vedic Age used to drink what is called Som-ras (सोम-रस). We do not know the exact ingridients of that particular drink. But positively we know another kind of *drink* prepared with the *juice* of what we call 'जामुन[2]', or Blaek-berry, a product of the rainy season in India. Juice of 'जामुन' restores perfect health and Man feels *young.* In Vishnu Puran 5th Part, Chapter 30 Shloke 27 the Sun spoke to 'सत्यभामा' the wife of 'श्री कृष्ण' as :—

'With my Blessings You would never come to old Age वृद्धावस्था nor be subjected to defacement (विरूपता)...Your youth shall ever vibrate...booming health shall never be lost

But this story is of little impact today...Age tells upon. Change is inherent in the scheme of Nature. Man has not changed his nature basically-'प्रकृतेर्वशात्'–गीता ९.८–men are helpless under the sway of Nature—Man has the same basic instincts, the same natural urge—basic needs food, shelter, clothing and wants to live free from fears and dangers. All changes in Man are, as I suppose, the direct results of environment and we call 'environmental changes'. But with a lottery when a poor man becomes overnight a 'rich' man or when a poor is

1. Science Reporter February, 1970, P. 111

2. विष्णु पुराण ।

transformed into a Monarch, nothing extraordinary happens. He simply forgets his old habits or what he was before his *transformation* and develops a hatered and dislike for what he cherished most in the past.

But in Chapter XIV in Shloke 21 'अर्जुन' puts a very curious question :—

—'कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥'—गीता १४.२१

What are the marks of Man, O'Lord, who has risen above the three dispositions ? What is his manner of life. And how does he rise above the dispositions ?—Gita 14.21

The answer of this Big Question is *short* in Gita, though detailed in Gita 14. 22/23/24/25/26/27 :—

That Man rises above the three dispositions who is *free from every prejudice* —'स्वस्थ'—गीता १४.२४—*healthy*—Gita 14.24 or who *dwells* in the *Soul.*

Thus if a Man does not change his disposition, he is bound to multiply *grief* which he proposes to cure. Such a state of mind is attainable only when one realises that he his to develop himself into a personality *complex free.*

A complex-free personality is ever young in spirirt with no illness—health ever booming.

LOSS AND REGAIN BY THE SUN

.........*Sun's Energy.*

This is not THE DECLINE AND FALL OF ROMAN EMPIRE but this is LOSS AND REGAIN BY THE SUN ITS ENERGY in the YUGA-CYCLE.

Here it may be noted that in the Yuga-cycle what the Sun loses *continuously* for THREE AGES—SAT/KRIT (सत/कृत-युग), TREATA (त्रेता) and DWAPAR (द्वापर) at a constant rate of 432,000 years as a *piece of energy* or a *definite portion* as per details :—

SAT/KRIT YUGA		1728,000 Years.
TREATA	(AGE OF 'राम')	1296,000 Years.
—*difference* being a *period of*.........		432,000 Years.
DWAPAR	(AGE OF 'कृष्ण')	864,000 Years.
—*difference* being a *period of*.........		432,000 Years.
KALI-YUGA		432,000 Years.

........thus what the Sun loses for 3 Ages—Treata (त्रेता), Dwapar (द्वापर) and Kali-yuga (कलि), the Sun *regains* the same in the 4th Age, namely, in SAT/KRIT-YUGA—the Sun loses a total period equal to the Age of 'राम', that is, 1296,000 Years... the Sun regains the *same* in the 4th Age and the *diameter* of the Sun of Kali-yuga—432,000 miles—*goes* 4 *times* of the Age of Kali-yuga and it becomes a *diameter* of the Sat-yuga equal to 1728,000 miles.

The Sun is, thus, its own *reactor*—the Sun's *rise* and *fall*, *loss* and *regain* its own energy take place within the Yuga-cycle beginning and ending as :—

Sat/Krit-Yuga	4.
Treata	3.
Dwapar	2.
Kali-yuga	1.
	10.

or say, beginning and ending in the order of the *highest multiple of India*...10.

Of the 'decline' of the Sun the modern science speaks thus :—

"564 million[1] tons of hydrogen each second is changed into only 560 tons of helium per second, thereby, 4 million tons per second go wasted—the Sun getting lighter.".

In Science Roporter, November, 1974 an article under the heading, 'The Changing Time' appears and it was reported therein that a 'solar year' decreases due to slowing down of the earth's spin by about 1 second per year".

1. Fact and Figures by Bertha Morriss Parker (American Edition).

A letter to the Editor appears in Science Reporter, October, 1975 wherein it has been stated that the decrease in the solar year by *about* 1 second per year' was later corroborated by National Physical Laboratory of England. Consequntly it was also shown that *a mean solar day* increases by about 2.74 milliseconds (S. R. October, 1975, p, 457).

Arayabhatta (421.B.S.) held that our Present Sun is losing 6 seconds per year—the Sun getting lighter.

Tulsi in 'रामायण' speaks of :—

—'मास दिवस का माप भा मर्म न जाने कोय ।

रथ समेत रवि थाकेउ निशा कवन विधि होय ।।'-अयोध्याकाण्ड

A day became a day of the duration of 1 month and how to befall night.—Tulsi.

The question is how this miracle—a day became a day of 1 month and how to befall night—did take place at the birth of 'राम' ।

Now, calculating, according to Arayabhatta, at the rate of 6 seconds for a period of 432,000 years which *represents* the total of the age of Kali-yuga and which also represents the *constant difference* between the 3 Ages of Sat-yuga, Treata and Dwaper—Sat-yuga, a duration of 1728,000 years, 'Treata', 1296,000 years and Dwaper, 864,000 years—each exhibiting a *constant difference or fall* of or by 432,000 years.

Each age is separate from the other by constant of 432,000 years. Thus 6 seconds into 432,000 years the product is 2592,000 seconds or exactly 30 days or a month of 30 days,—a day became a day of the duration of 30 days—the earth, as if, or appears to have stopped its *rotation* at its *axis* yielding day and night with the result that there was a day and no *night*—the question being : how to befall night ?

Now, calculate at the rate *not* of 'about' in terms of the calculations of National Physical Laboratory of England but of *exactly* 1 second per year, for period of the 3 Ages——Treata, Dwap er and Kali-yuga—as :—

Treata.	1296,000 yeras.
Dwaper.	864,000 years.
Kali-yuga	432,000 years.
Total	2592,000 years.

—calculating not by *about* but exactly by 1 second per year for a period of 2592,000 years, the product comes to 2592,000 seconds or exactly 30 days or 1 month of 30 days or 'a day became a day of the duration of 1 month' and similarly, the *plus* of the Sat/Krit Yuga and Dwaper Age is :—

Sat-yuga	1728,000 years.
Dwaper	864,000 years.
Total	2592,000 years or 2592,000

seconds or exactly 1 month of 30 days--each *second representing 1 year*. This is just as elsewhere I have stated that 1 second represents 10 years at 'Age' stage and similarly 100 years at Yuga stage and 100 000 years at Kalpa stage.

I have already stated elsewhere that of the + 4 of the Ages the *pair* is :

Treata (त्रेता)	1296,000 years.
Dwaper. (द्वापर)	864,000 years.
Total	216,0000 years.—'प्राण'
Sat/Krit.	1728,000 years.
Kali-yug.	432,000 years.
Total	2160,000 years.—'अपान'

This classification of *pair* is human breath-based, where each *breath* represents 100 years.

But the period of 2592,000 years covering the duration of three ages, Sat, Treata and Dwaper, on one hand and the period of 2592,000 years covering the duration of 2 Ages, Sat-Yuga and Dwaper, on the other hand, is indicative of the fact that the sum total of the period of 3 ages--Treata, Dwaper,

Kali—is equal to the sum total of 2 Ages—the Sat and Dwaper. This leads to hold that there is *co-herence* in contradictions. Of contradictions, 'co-herence' is the Soul.

THE SUN—THE GREATEST EXPONENT OF EQUANIMITY

..........'सम', 'समता', 'समभाव', 'समदृष्टि'

—'कबिरा खड़ा बजार में, माँगत सब की खैर।
न काऊ से दोस्ती, न काऊ से बैर ॥'—कबीर

—Standing in the market Kabir wishes good for all. To none Kabir is friend or foe.—Kabir.

In the above words Kabir has set a fine example of perfect equanimity. How mean, inhuman, illogical, absurd and self-conceited the prayer is :

'God, Give rains but only in or to my house'. Will God grant such a prayer ? No, never. So is the case with the Sun—the *same to* all. Sun-bath is the same to all.

In a Yuga-cycle the Sun works on *no loss, no gain* basis. What the Sun *loses in* 3 ages continuously the Sun *regains* in the 4th age—Satyuga.—automatically. The Sun is self-regulator, is its own reactor like blood in body.

FROM ONE CARORE TO 100 CARORES

'कोटि-शत'—तुलसी

From 'राम' to 'तुलसी'

'तुलसी' has stated—'विष्णु कोटि-सम पालक कर्त्ता'—उत्तर काण्ड

'तुलसी' thus speaks of the numerical value of 'राम' as only one Carore—'कोटि सम'—and, therefore, 'राम' speaks only in terms of one Carore—'राम' *not going beyond one Carore* : राम speaks :—

—'सन्मुख होय जीव मोहि जबहीं।
कोटि जन्म अघ नाशौं तबहीं ॥'—उत्तर काण्ड

As the 'Jiva' turns his face towards Me, forthwith I absolve him of the sins of one carore births. But the question is : what about the sins of births beyond one carore for the 'Jiva' is eternal :—

'ईश्वर अंश जीव अविनाशी।'—उत्तर काण्ड

'जीव' is part of 'ईश्वर' and is eternal. 'Eternity' is a *make-up* of 'Creation'—Man and his World is 'finite' as also 'infinite' with the result that this World has all that has a beginning and an end and also all that has *no beginning, no end*—Matter has beginning and end, the Soul has no beginning, no end.

Thus 100 Crores or a Billion—'सतकोटि'/'कोटिसत,'—this figure as mentioned by 'तुलसी' is the *highest figure* 'तुलसी' has put to give *a comparative relativity* of the material World to Man and his God.

Take, for example, on economic front, 'तुलसी' answers a modern fiscal question :—

What is the Total Wealth of God and compare its relative value to the Total Wealth of Man on this Earth ?

'तुलसी' so aptly answers as :—

—'धनद कोटिसत सम धनवाना ।' —उत्तर काण्ड

—The Total Wealth of God is just equal to 100 Crores or a Billion times of the Total Wealth of Man on this Earth—Total Wealth of Man *disclosed voluntarily*.

Now, consider whose *fault* is it, if the Income Tax Officer assesses the Total Wealth of God as 'faulty' as Man is ?

People are aware at least in India of the recent VOLUNTARY DISCLOSURE SCHEMES* during the operation of Internal Emergency.

And why 'तुलसी' chose to *confine himself* to figure which *goes not* beyond 100 Crores or a BILLION or 'शत कोटि' ।

The reason is clear : The number of Years in a Kalpa (a Day and Night of the Universe) is the *maxima* figure or 8 Billions—864,000,000,0 years or 8 Billions 64 Millions of years. On this 'earth' all *arrangements* are only for a 'कल्प'—a short *lease* of life for a day (कल्प) only.

And a DAY AND NIGHT of our 24 hours or, simply, say, 'अद्य' in terms of Gita 4.3 is the *true measure* or the 'base unit' of Time—of Year, Era, Eternity and Existence in terms of Gita 9.7/8.

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* See : THE VOLUNTARY DISCLOSURE OF INCOME AND WEALTH ACT, 1976.

'तुलसी' speaks in 'रामायण'—उत्तर-काण्ड

दो०—काल[1] कोटिसत सरिस अति, दुस्तर दुर्ग दुरंत ।
धूमकेतु सतकोटि सम, दुराधरष भगवंत ॥
मरुत[2] कोटिसत बिपुल बल; रबि[3] सतकोटि प्रकास ।
ससि[4] सतकोटि सुसीतल, समन सकल भव-त्रास ॥
हिमगिरि कोटि अचल रघुबीरा * सिंधु[5] कोटिसत सम गंभीरा ॥
कामधेनु[6] सतकोटि समाना * सकल कामदायक भगवाना ॥
सारद कोटि अमित चतुराई * विधि[7] सतकोटि सृष्टि[8] निपुनाई ॥
बिष्नु[9] कोटि सम पालन करता * रुद्र[10] कोटिसत सम संहरता ॥

'तुलसी' sets a comparative numerical value to the manifestations of Matter *quantitatively* expressed and *qualititatively* extended in 'राम'—a *near likeness* of Universe extended in 'राम' as it was extended in 'कृष्ण' in Gita 11.39.—'वायु', 'यम', 'अग्नि', 'वरुण', 'सोम' 'ब्रह्मा' 'विष्णु' etc.

MATTER		Numerical Value in Hindi	Numerical Value in English
'काल'[1]	(Time)	...'कोटिसत'	...100 Crores of a Billion.
'मरुत'[2]	(Air)	...'कोटिसत'	...100 Crores or a Billion.
'रवि'[3]	(The Sun)	...'सतकोटि'	...100 Crores or a Billion.
'ससि'[4]	(The Moon)	...'सतकोटि'	...100 Crores or a Billion.
'सिन्धु'[5]	(Oceans)	...'कोटिसत'	...100 Crores or a Billion.
'कामधेनु'[6]	(Cows)	...'सतकोटि'	...100 Crores or a Billion.
'विधि'[7]	(The Creator)	...'सतकोटि'	...100 Crores or a Billion.
'सृष्टि'[8]	(Creation)	...'सतकोटि'	Do.
'विष्णु'[9]	(The Sustainer)	...'कोटि'	...CRORE or 10 Millions.
'रुद्र'[10]	(The Destroyer)	...'सतकोटि'	...100 Crores or a Billion.

धनद[११] कोटिसत सम धनवाना * माया[१२] कोटि प्रपंच-निधाना ।।
भार धरन सतकोटि-अहीसा[१३] * निरबधि निरुपम प्रभु जगदीसा ।।
—'राम काम[१४] सतकोटि सुभग तन ।'
—'नभ[१५] सतकोटि अमित अवकासा ।'—उत्तर काण्ड

'धनद'[११]	(Wealthy)	...'कोटिसत'	...100 Crores or a Billion.
माया[१२]	(Matter)	...'कोटि'	...ONE CRORE or 10 Millions.
अहीसा[१३]	(Serpents)	...'सतकोटि'	...100 Crores or a Billion.
काम[१४]	(Beauty)	...'सतकोटि'	...100 Crores or a Billion.
नभ[१५]	(Space)	...'सतकोटि'	...100 Crores or a Billion.

...all from 'उत्तरकाण्ड'

Thus from the above it is clear that 'तुलसी' gives a numerical value to each of objects *constituting* or *forming* 'matter'–a value not exceeding 100 Crores or a Billion simply because the figure of 100 Crores or 1 Billion does not exceed the *maxima* of the life of a Kalpa....just because except Pole Star nothing has a life equal to a Kalpa. This is a *less* ostentatious *speaking* and *living* style in India and the newly elected President of India, Mr. Sanjiva Reddy adopted that style—moved from a spacious Rashtrapati Bhawan to 3 rooms therein or to a simple house.

EARTH AND SPACE TIME

In Gita Chapter 11 the Cosmic Form has been shown in human form of 'श्रीकृष्ण'–in the outer form of the body of 'श्रीकृष्ण' । This Cosmic Form is *incomplete* for the '*inner* of Man' has not been shown in Gita. Cosmic Form of the '*inner* of Man' has been seen in the human form of 'राम' in 'रामायण' by काकभुसुन्ड, thereby the Gita and Ramayan, each being complement of the other, make the picture complete. 'काकभुसुन्ड' saw and 'तुलसी' dipicts :—

'मूँदेउं नयन त्रसित जब भयऊं*पुनि चितवत कोसलपुर गयऊँ ।।
मोहि बिलोकि राम मुसुकाहीं*बिहँसत तुरत गएउँ मुख माही ।।
उदर मांझ सुनु अंडजराया*देखेउं बहु ब्रह्मांड-निकाया ।।
अति विचित्र तहं लोक अनेका*रचना अधिक एक तें एका ।।

कोटिन्ह चतुरानन गौरीसा*अगनित उडगन रवि रजनीसा ॥
अगनित लोकपाल - जम - काला*अगनित भूधर भूमि बिसाला ॥
सागर सरि-सर बिपिन अपारा*नाना भाँति सृष्टि-बिसतारा ॥
'उभय घरी में मैं सब देखा ।'

दो०—एक एक ब्रह्मांड महुँ, रहौं बरष सत एक ।
एहि बिधि देखत फिरेउँ मैं, अंडकटाह अनेक ॥

दो०—भिन्न भिन्न मैं दीख सबु, अति बिचित्र हरिजान ।
अगनित भुवन फिरेउँ प्रभु, रामु न देखेउँ आन ॥

—उत्तर काण्ड

—Seeing me 'राम' smiled and as he smiled I entered into his mouth. Entering into 'राम's, 'उदर' or stomach I saw many beautiful worlds, strange worlds. I saw crores of Brahamas, Sqivas, countless Moons and the Suns, mountains, big lands, oceans, forests, creations of many kinds, gods, sages, perfect men. I saw many things but no other 'राम' । I saw all this in *two gharies* or 48 minutes. Thus in 'रामायण' the inner of Man was seen in the inner human form of 'राम' and in Gita the outer of Man was shwon in the outer form of 'कृष्ण'—the two act as complements (पूरक) to each other and, thus has come the complete picture of 'विश्वरूप' or Cosmic Form.

Here what is of importance for purposes of discussion is the 'earth and space time'. In the above instance-'उभय घरी में मैं सब देखा'—it speaks of *earth-time*—48 minutes or two gharies it took for the 'crow' in his spaceflight.

Similarly, in the story relating to 'marriage' of Balram, the brother of 'श्री कृष्ण' the time spoken of is *space-time*—'मुहूर्त' or 2 *gharies or* 48 minutes'.

—'गान्धर्वं श्रृण्वतश्चतुर्युगान्यतीतानि'

—विष्णु पुराण—भाग ४ अ० १ श्लोक ७५/७६/७७

Brahama, on being approached by the king, Rewat, the father of 'Rewati' proposed to be given in marriage, told that though Rewat remained in ब्रह्मपुरी there only for a 'मुहूर्त' or two *gharies* or 48 minutes, yet, a number of the + 4 of the Ages had passed on earth or 'चतुर्युग' had passed on earth.

In short, the question is :—If 48 minutes pass on earth, find out the 'time' that would pass *in space* or if 48 minutes pass in Space, find out the 'time' that would pass *on earth* ?

It may be stated here that the concept of 'fast' and 'slow' to a physicist is wholly different than what ordinary man thinks or takes. Physicists use the term 'fast' for those motions which are close to the light speed or velocity of light.

It may also be stated here that time flows *fast* or *slow-fast* when one is at work and extremely busy and *slow*, when one is not at work, rather idle, passing time in gossping—time drags on. Or, say, in other words, the course of time is determined by event. The more active the event the faster is time or faster they follow each other or one another.

Relativity Theory created by Einstein states that the *faster* a body is *moving*, the *slower* its *proper time* flows so that the body views 'general time' as flowing faster.'

Shorn of all technicalities it may straight away be stated that 'Space time' is *slow* with the result that while 48 minutes were passed in Space in the Brahmapuri of Brahma, on earth would pass 432,000.0 years or would pass a **'Yuga'** within the meaning of the word, 'Yuga' in Gita 8.17, or a Great **Yuga** or a 'चतुर्युग'–'the + 4 of the Ages.' or in other words, 1 second in space represents 1500 years of earth-time (since 1 second represents 1500 years, therefore, 48 minutes or 2880 seconds would represent 432,000.0 years or a Yuga within the meaning of Gita 8.17 or a 'चतुर्युग' or 'the + 4 of the Ages'–'महायुग' or Great Yuga.) Or, say, a 10 year's spaceflight or cosmic voyage would mean that the friends and relations of those in spaceship have aged tremendously.

Relativity Theory further explains that for 'photons' (quanta of light) moving with the velocities of light (for light can travel at no other speed) time does not move at all.

TIME CEASES TO RUN

Physicists hold that if we could put a clock on a 'photon' time would stand still—the clock would not go.

But at *birth* and '*death* time *ceases to run* with the result that birth and death--each *is painless.*

UNFAVOURABLE TIMES

'तुलसी' Speaks of unfavourable* times as :—

"मातु मृत्यु पितु समन-समाना*सुधा होइ बिष सुनु हरिजाना ।।
मित्र करैं सत रिपु की करनी*ता कहँ बिबुध नदी बैतरनी ।।
सब जगु ताहि अनलहु तें ताता*जो रघुबीर बिमुख सुनु भ्राता ।।"
—अरण्य काण्ड

Mothr *becomes* or assumes the *form* of *death,* father, the burning place, nactor works as poison, friends become or act like 100 enemies. Ganges become a river of pus (बैतरनी); for him the whole world all around burns *hotter* than fire,—if

—'जो रघुबीर बिमुख सुनु भ्राता ।'—अरण्य काण्ड
—Time is against him.

CAN TIME BE DIVERTED TO ONE'S FAVOUR ?

Since 'Time' is 'matter' and 'matter' is subordinate to the Soul, 'Time' is 'therefore, convertable into :
—BLISS AND LIGHT

on the basis that in India time is 'मधु-विद्या' or sweet knowledge. In short, to a personality *complex-free* time is ever favourable, has no *adverse effects* or say, God is *helpless* and can not act as Time *adverse* or *against* a personality *complex-free.*

TIME AND ACTION

On this planet of Earth which is a perfect circle...Pear-shaped or Lotus-like...often we start from 'no where' but come to 'now here'. Heisenberg puts it the other way...The Principle of Uncertainty." "No physical process can deal with amounts of action smaller that Max Planck's constant h of the

* Cf. 'तिन्हं कहँ काल रूप मैं भ्राता'—उत्तर-काण्ड
'कालोऽस्मि लोकक्षयकृतप्रवृद्धो'—गीता ११.३२

I am the mighty world-destroying Time—Gita 11.32

numerical value of a number with 26 zeros after decimal. The principle, in short, is 'that any increase of accuracy in measurement of *positon* is accompanied by a growing haziness in the value of *momentum*.' 'Action is the product of momentum and distance. There are two co-ordinates—energy and time, momentum and position. The uncertainty principle states that if we reduce uncertainty in one co-ordinate, it automatically increases in the other and the product of the uncertainties can never be reduced below the constant h of Max Planck. In short, if we want to move and take a step, the other step becomes automatic to take or be taken to complete motion. In these two steps to complete a *move* or *motion*, one is certain, the other is uncertain. Certainty and uncertainty go hand in hand like a pair. Uncertainty is as much a law of Nature as certainty is. Death is certain, life is uncertain.

Work is certain, its fruit is uncertain.

In Gita 2.47 it has been stated :—

'कर्मण्येवाधिकारस्ते'—गीता २.४७

Work : the only *right* of Man.—Gita 2.47

and

'मा फलेषु कदाचन'—गीता २.४७

No right for fruits—Gita 2.47

But in Gita 4.14 have come the words :

'न मे कर्मफले स्पृहा'—गीता ४.१४

I have no craving for the fruits of my work.—Gita 4.14

With these words—'न मे कर्मफले स्पृहा'—गीता ४.१४ nor *I long* or have a *craving* for the *fruits* of my own work—the author fails to understand that when God (here 'कृष्ण') *longs not*, craves *not* the *fruits* of his *own* 'work' (न मे कर्मफले 'स्पृहा'), when he is not interested in the fruits of his own works, *how* and *why* God would be interested in the fruits of 'works' of Man—and why should he keep the fruits of the works of Man in his hands–'मा फलेषु कदाचन'–and take all the trouble of and in redistributing the fruits ?

In short, all this simply means that one who is led by cravings for fruits/consideration/object for which or with which a particular work is done, his mind is ever tense--tension prevails in his mind and mind is not free from prejudice or other feelings and considerations, thereby, he loses the harmony of Mind and the Soul and his mental peace or pose and solace of the soul go disturbed. He loses the *balance* and fails to take a balanced view of the matter in hand and the train of all actions, motions conduct-thought, words and deeds-goes off the line. It is to save Man from such catastrophic situation and the involvement of Man therein, or, simply, say, to save man from being emotionally involved in doing his duty, that Gita 2.27 has used the words—'मा फलेषु कदाचन'--गीता२.२७

To keep mind free from slighest tension is the fundamental base for 'evin mind'. This is all. This is Gita.

DIFFERENCE BETWEEN BOUNTY AND RIGHT

From the words, 'मा फलेषु कदाचन्' can it be inferred that the *fruits* of work of Man are a *bounty* or at the 'plessure' of God or the *right* of Man--*right* to the *product* of the *labour* or work of Man.

Here it may be pointed out that in England a servant of Crown held office during the *pleasure* of His Majesty. Common Law of England accepted it. In subsequent case law developed--in 1926 S. C. 842 Lord Blackburn further held that it was an implied term of the employment of a civil servant that he could be dismissed at His Majesty's *pleasure* and that he had *no right* to claim through a Court of Law the salary during the period he had served the Crown. This gave rise to a long series of decisions against a public servant in matters relating to recovery of arrears of salary and it is only in 1954 that the controversy was set at rest by a decision of Supreme Court of India-A.I.R. 1954 S. C. 245, State of Bihar vs. Abdul Majid where it has been held as :--

'The rule of English law that a civil servand can not maintain a suit against the State or Crown for recovery of arrears of salary does not prevail in India.'

Thus 'pay' or 'salary' is not a *bounty* but is a *right* enforceable by law in India

But this analogy will not be operative in matters to the operating philosophy either of 'renunciation of fruits' or to fruits being kept in the hands of God. There is depth. In Gita 14.16 it has been pointed out as :

—'रजस्तु फलं दुःखम्'—गीता १४.१६

The fruit of passion (रजस) is pain.—Gita 14.16

This simply means that action born of passion (रजस) is bound to result in *pain.* Of this 'passion' the Indian Penal Code takes a *due notice* in Section 300, Exception IV as :—

'Culpable homicide is not murder if it is committed without premeditation in a sudden fight in the *heat of passions* upon a sudden quarrel and without the offender's having taken undue advantage or acted in a cruel or unusual manner.'

To meet this *heat of passion* which is the direct result of what Gita calls 'रजस' or 'activity', Shakespeare held that *art of arts is to restrain* and Gita exhorts in Gita 6.27—'शान्तरजसं' or 'compose passions'.

Not passion but 'compassion'—'करुणा'—गीता १२.१३ is the law of Man rendering all his approaches *humane.*

Yet in Gita 7.18 there is a word, 'उदारा' to speak of the *greatness* of 'भक्त'। उदारा means 'great'. With 'greatness' goes 'goodness' and with 'greatness' and 'goodness' goes 'glory' of Man.

—भक्त भिक्षा नहीं माँगता। भगवान को भिक्षा केवल भक्त ही दे सकता है। भक्ति की यही चरम सीमा है, अर्थात् भगवान से भी अधिक उदार भगवान के भक्त होते हैं जिन्हें परम सुख केवल इस बात में ही प्राप्त होता है कि उनके पास लेने को इस विश्व में कुछ भी नहीं है और भोजन का प्रबन्ध दो में से एक समय के लिये भी नहीं है। किन्तु ?

—'रोटी लूगा नीको राखे।'—विनयपद—तुलसी

भगवान का भक्त केवल 'त्याग' की प्रतिमा अथवा मूर्त्ति है।

Total wealth of God is the 'Greatness' and 'Glory' of Man borrowed from his devotee— 'भक्त'।

It was on the Soil of India that 'Glory' of Man was first sung in the song of 'निष्काम कर्म योग'—selfless action, service and sacrifice—the 'self' becoming the 'self' of all creatures—the 'self' 'स्व' transformed into 'selflessness'–'परम' known as 'सर्वभूतात्मभूतात्मा' –गीता ५.७. India is 'तपोभूमि' or 'ऋषिभूमि' the land of great austerity and sages. Every particle of the Soil of India entreats/beseaches in the bowels of Buddha, "think that ye may be mistaken". In a sense it is this likelihood of error that persuaded Jesus Christ to caution, 'Judge not that ye be not judged'. Our search for truth sometimes reaches a blind alley expressed by Bacon. 'What is truth', said jesting Pilato, and would not stay for an answer. But in India things are different It is true that the spirit of liberty is the spirit which is not too sure that it is right. yet, in India experiments of 'truth' were made by Great Souls and the first enquiry into 'truth' dates back to 'नासदीय सूक्त' in Rik Veda 10.129 and the truth of all the truths is 'Man' himself. Man discovers himself only in his complex-free personality.

It is on the Soil of India that *action*—'कर्म' from 'कृष्ण' and *renunciation*—'त्याग' from 'राम'—the two taken and put together have conferred upon Man a personality *complex-free* to lead a co-ordinated life in the light of the soul—free from every prejudice, compassionate for all that breaths—'self' dissolved and faded away into the *uuiversality* of the Soul and *university* of Mind for the highest good of everyone, everywhere.

Salutations to every particle of the Soil of India known as 'भारत'–Salutations to every particle of the earth known as 'पद्मा' ।

KALI-YUGA BEGINS

Julion Period Began—17*th February* 3102 *B. C.* *(Thursday, Midnight)*

Kali-yuga began according to 'सूर्य-सिद्धान्त' of 'ब्रह्मगुप्त' (520-55 Sakabda) with the *midnight* of THURSDAY, the 30th Phalguna (फाल्गुन) or 21st of March 3179 before Sakabda and according to 'आर्यभट्ट' (421 Saka) 'कलियुग' began with *the Sun-rise* (उदयातिथि) of FRIDAY, the 21st March, 3179 before Sakabda.*

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* Till 25th December, 1969 or Paush 4, 1891 Sakabda Kaliyuga had passed 5070 years out of its Age of 432,000 years.

To the World of Today the day *of departure* of 'श्रीकृष्ण' from this World may not be of importance or be of no consequence.

Yet the day when 'श्रीकृष्ण' left 'गोकुल' to 'मथुरा' to give *a fight to* 'कंस the demon king of मथुरा, is of great consequence—is an event that heralded the near close of 'द्वापर' and the near beginning of 'कलियुग',—that heralded a change of time, that turned the course of philosophy of life from *negative* to a *positive* attitude of Man to life—things and objects—the *negative* attitude of Vedic Age was *intrinsically* rendered into *positive* attitude of Gita Age.

'श्री कृष्ण' left this mortal World the day 'कलियुग' came. 'श्रीकृष्ण' left this World at 'प्रभासा' *near* 'द्वारिका' ।

SIGNIFICANCE OF THE ROLE OF CHANGE

If the 'गंगा' (Ganges) of the Age of 'राम' (त्रेता) and the 'यमुना'/'कालिन्दी' (Jamuna or Yumana) of the Age of 'कृष्ण', of द्वापर Age or the two of the two Ages or still earlier, because of homogenuity of time and space, flow the *same* water on the same *soil* of India–the *same hydrogen* that *burns gently* in the Sun maintaining life *and violently* in Bomb—hydrogen—heavy (deuterium) (an isotrop of hydrogen of double mass) as it is called, *burns* in Bombs causing death and destruction—how and why changes occur—why there is changelessness (the Soul) amid changes (Matter/Mind). Today Neutron Bomb *saves* 'Material' but kills Men—Man gone in second class.

'कृष्ण' changed. 'कृष्ण' of 'गोकुल' became 'योगेश्वर' of Gita at 'कुरुक्षेत्र', 'रणछोड़' at 'द्वारिका' । 'श्रीकृष्ण' never went back to 'गोकुल' ever since the day he left 'गोकुल' । Once his brother, Balram went to 'गोकुल' for a short span of two months. But 'कृष्ण' never went back to ब्रज ।

It was after the close of Mahabharat (Great War) that 'श्रीकृष्ण' started living at 'द्वारिका' and it was from there that once on the auspicious occassion of total solar eclipse at 'कुरुक्षेत्र' that 'श्रीकृष्ण' went to 'कुरुक्षेत्र' but *by-passing* 'मथुरा', 'गोकुल' and 'वृन्दावन', infact, *by-passing* the boundary of 'ब्रज' which he so cherishingly loved during his stay there in childhood. All this simply means

that 'श्रीकृष्ण' was a Man of Action. He loved all, *the all*, yet with *a detachment* (निर्मोही) and never with an *attachment*. That is how 'श्रीकृष्ण' was a 'कर्मयोगी' or a Man of Action. His work, Gita, is a 'कर्मयोग'।

For a come-back of 'श्रीकृष्ण' not only 'ब्रज' but the *whole existence*, whole creation, the 'सचराचर' wept : –

—सचराचर विश्व में यदि रोया है कहीं, तो ब्रज में।—लेखक

—'Cows', representing Animal World, wept. Mother 'यशोदा' wept, father 'नन्द' wept, his girl friends—'ललिता', 'विशाखा', 'चन्द्रावली', his boy friends,—रैता, पैता, सखा, मनसुखा, श्रीदामा और सुदामा wept—they evin envied—

—'भये हरि मधुपुरी राजा बड़े बंश कहाय'—सूर

—Hari (हरि) became the King of Mathura. Now he is a Big Man of high family. Why should he think of us ?—Soor.

'राधा' wept bitterly, Man World wept. 'जमुना', representing Water World, wept. but how *strange* is it that the Vegetable World did not weep ?

'मधुवन तुम कत रहत हरे ?'—सूर

O' Madhuban ! how you are still green !—Soor.

But in the same tone and strain in Arabic Literature of the Age of 1495–1592 one Abdul Rahim addresses his Palm Tree which he had brought from Syria and planted it in Corodova—he addresses .—

"O, Palm Tree, you are unknown to this West. You are far away from your home in the East. You are as unfortunate as I am. Weep. But that would make no difference. O, dispaired Tree, why do you not speak ? Have you no sympathy for me..." Abdul Rahim.

From above it is clear that what 'सूर' (1478–1583) sung in 'ब्रज' in India at about the same time Abdul Rahim sung at Corodova in Spain and this indicates or speaks of the motion of human thought in space and time because of the homogenuity thereof. Human thought has no barriers of nationalities or countries or of space and time. India is always alert to receiving truth whatever cornor or source it comes.

Before the *why*-why the Vegetable World did not weep in 'ब्रज' for a come-back of 'कृष्ण'— is answered, let it here be explained the views of a very well known author, 'तुलसी' and an unknown poet of 'ब्रज' :—

'राधे राधे सब कहें आक, ढाक और कैर ।'
तुलसी या ब्रजभूमि में, कहा राम सो बैर ।'—तुलसी

—Even trees like, 'आक', 'ढाक' and 'कैर speak and remember 'राधे' and 'राधे' । But to the great dismay of 'तुलसी' it is not clear what enimity does this 'ब्रजभूमि', the land of 'ब्रज', bear with 'राम' —Tulsi.

The reason is clear. 'ब्रजभूमि' is the land of 'श्रीकृष्ण' or where Matter and Mind assumed human *form* in 'श्रीकृष्ण' and 'राम' is the Soul—in 'राम' the Soul *assumed* human form. Naturally, therefore, Matter and Mind *resist* the force of the Soul ...the Soul *attracting* Matter and Mind. What plays here is the *complex* of *resistence* and *force*. Or in other words, individual freedom of Mind is always *subject* to the *social control* of the Soul.

The unknown poet speaks.

'कहूँ कहूँ गोपाल को गई सिटिकिली भूल ।
काबुल को मेवा दियो ब्रज को दियो बबूल ।।'

Often the intelligence of Gopal has erred. Dry fruits have been given to Kabul, only Babool trees (with thorns) given to 'ब्रज' ।

What a disparity ?

But whatever be the private or public views of that time, the fact remains that Man has been tapping energy which *pre* and *post* historic plants absorbed before they turned coal. Only a fraction of the absorbed energy is released from plants which has become coal. Man knows that plant life is the best friend of Man. In this 20th Century Man has gone to the Moon. Moon is airless and therefore without a Vegetable World and is the best or ideal place for tapping the sun's energy thereat and from there to carry heliocity to the earth to *replace*

electricity and soon Man on this earth would have sun's energy for Man's energy requirements. It may be noted that Man has so far been unable to utilise solar radiation without the intermediatry Vegetable World or metamorphosis.

In India 'plantation' (वृक्षारोपण) in 'ब्रजभूमि' has been a tough problem with the State of U. P. and is not likely to succeed there.

The reason is : 'ब्रजभूमि' is the ideal place for the establishment of heavy Heliocity Plant to produce or generate sun's energy to replace electricity in India also.

Clearly it is for this reason that Vegetable World then did not weep for 'ब्रजभूमि' is to give Light/Energy to the country–to India and it is for this reason that dry fruits were given to Kabul and only small Babool trees with thorns were given to 'ब्रजभूमि' to keep away Vegetable World. To the living memory Arabia has been a desert where water was a thing of 'search and research' but in Koranic literature it was called a 'Land of Gold' and today because of petroleum that land is a Land of Gold and air-conditioned rooms are now there for use and occupations evin by a Man of ordinary means.

THE SUPREME ENFOLDED

'तुलसी' puts :—

—'कबहूँ काल न व्यापहिं तोहीं ।
सुमिरेस भजेस निरन्तर मोहीं ॥'—उत्तरकाण्ड

—Time will not affect you............ 'Always remember Me.'

—'तजउँ न तन निज इच्छा मरना ।'—उत्तर काण्ड

—I die at my own will......

—'तुम्हहि न व्यापत काल कराल अति कारन कवन ।
मोहि सो कहहु कृपाल ग्यान प्रभाव कि योगबल ॥
—उत्तरकाण्ड

All devouvering Time affects you not. Pray tell me if it is so because of the effects of Knowledge or it is due to Yoga.

THE SUPREME SECRET IS OUT

Time *affects not* the personality *complex free.* This is the simple secret—समदर्शी पर काल का कोई प्रभाव नहीं पड़ता—काल नहीं सताता।

—लेखक

AGE-EFFECTS

काल प्रताप एवं प्रभाव.

Yuga-cycle *revolves* each day in our *practical life* and its effects felt as spoken by 'तुलसी'.

—"नित युग धर्म होहिं सब केरे। हृदय राम माया के प्रेरे॥
सुद्ध सत्त्व समता विज्ञाना। कृत प्रभाव प्रसन्न मन जाना॥
सत्त्व बहुक रज कछु रति कर्मा। सब विधि सुख त्रेता का धर्मा॥
बहु रज स्वल्प सत्य कछु तामस। द्वापर धर्म हरष भय मानस॥
तामस बहुत रजोगुन थोरा। कलि प्रभाव विरोध चहुँ ओरा॥"

—उत्तर काण्ड

In the above verses 'तुलसी' speaks of 'युग धर्म'—age-effects and not of 'धर्म युग' or the Age of 'धर्म'—age-effects as felt by everyone, everywhere as a matter of course.

THE SUN OF SAT/KRIT-YUGA AND HUMAN BREATHS

The *radius* of the Sun of the Sat/Krit-Yuga is the diameter of the Dwaper Age and the *radius* of the Sun of Dwaper Age is the *diameter* of the Sun of the Kaliyuga which divided by 10, the *quotient* is equal to the *diameter* of the circle of human breaths for 24 hours. Here we are missing the Age of 'राम', the 'त्रेता-युग'.

A Yuga (युग) is a self-contained 'unit'—self-regulatory, self-sufficient unit for 'food', 'drink', 'energy' and 'natural resources' for the duration of the Yuga or Ages—, Sat/Krit, Treata, Dwaper, Kali-yuga.

The *production, consumption* and *balance of energy* is ever *evin* during the period of a 'Yuga' of 864,000,0 years. This is *ir-revocable* law.

Sat-Yuga is the Age when one views the other with *equanimity* (समता) and is the Age of Vision and Knowledge (विज्ञान) —whenever there is happiness without there being apparent cause therefor. Here the chain of 'cause and effects'—stands admirably connected as ever for, if a single link in great chain were omitted —if a single event is missed—the harmony of the entire World would be destroyed—but observations should be oblique, rather than direct...should be made not *during* but *immediately* after the appropriate experience and when such a state of mind is found acting, *treat* that moment, second, minute, hour, day, month, year as Sat-yuga *prevailing*.

All happiness—all round happiness, peace, prosperity (सब सुख)—is *indicative* of the Age of Treata (त्रेता) —the Age of 'राम' *prevailing*.

When fear and fearlessness (हर्ष-भय) prevail...when duality prevails, treat that or take it to be the effect of Dwaper Age— (द्वापर—the Age of कृष्ण) ।

And finally, when 'conflict (विरोध) 'cries', 'crises' and 'discord', appear, take that Kali-Yuga/Iron Age *prevailing*.

Above are various states of human mind that *give rise* to varied experiences of 'pain' and 'pleasure' or duality, or contraries of the World in the daily put-up with life throughout.

In the Yuga-cycle 'Sat/Krit-Yuga speaks of 'increase', the rest of the three Ages, Treata, Dwaper and Kali-Yuga speak of a constant *decrease*, like a 'piece of energy' or like 'definite portion'—432,000 Years—of the Age.

The principle is : solar day *increases*, solar year *decreases*.

Recent scientific calculations show that solar day increases by 2.74 milliseconds and solar year decreases by *about* 1 second per year.

National Physical Laboratory, England tells of :—

'*about* a second[1]'

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1. Science Reporter 1975, P. 457.

CHART OF AGE-EFFECTS

Sat/Krit-Yuga	*Duration of the Age*... 1728,000 Years. Diameter of the Sun. 1728,000 Miles. Diameter represents 'day' and 'night'. Radius representing 'energy.' Energy-Fall .... Nil. Sun *regains*. Age-Effects :— Evinness of Mind (समता) Vision and Knowledge. (विज्ञान) Happiness without there being apparent reasons therefor.
Treta (त्रेता) (*Age of* राम)	*Duration of the Age*...1296,000 Years. Diameter of the Sun. 1296,000 Miles. Energy-Fall ...... 432,000 Yrs/Miles. Age Effects :— Peace, Prosperity and Happiness all around. (सब सुख)
Dwapar (द्वापर) (*Age of* कृष्ण)	*Duration of the Age* ... 864,000 Years. Diameter of the Sun...864,000 Miles. *Our Present Sun is the Sun of Dwapar Age.* Energy Fall-432,000 Yrs/Miles. Duality (द्वैता) Fear and Fearlessness (हर्ष-भय) Experiences of pain and pleasure... Two contraries of the World.
Kali-Yuga.	*Duration of the Age*...432,000 Years. Diameter of the Sun...432,000 Miles. Energy Fall-432,000 Yrs/Miles. Age-Effects :— Conflict, cries, crises, discord. (विरोध)
Human Breaths.	*Duration*...24 hours. Diameter...216,00 breaths. Radius of the Sun of Kali-yuga divided by 10, the *quotient* is the number of breaths in 24 hours. Age-Effects :— Every breath with an *universal approach* to human problems. Man loses *faith* in Man.

LIGHT SPEED CALCULATED

1 second *represents* 1 Year–the Sun losing 1 second per year.

1 second *represents* 10 Years—at the Age stage.

864,00 seconds to a day and night *multiplied* by 10 the product is 864,000 Years as the Dwaper Age or the diameter of the present Sun of 864,000 Miles.

1 second *represents* 100 Years—at the Yuga stage—'Yuga' within the meaning of Gita 8.17, that is, of a duration of 864,000,0 Years.

1 second *represents* 100,000 Years—at Kalpa stage.

864,00 seconds *multiplied* by 100,000, the product comes to 864,000,000,0 Years or the duration of Kalpa—from 'कल्पादौ' to 'कल्पक्षये'—गीता ९.७ from beginning of a Kalpa to the end thereof,

Each second of 864,00 seconds *represents* 1000 Yugas.

1 second *represents* 100,000,00 Years........at the BRAHMANA'S AGE STAGE/ CREATION AGE STAGE,

864,000,000,0day(Kalpa) × 360 days, the *product* comes to 31104,000,000,00 Years.
multiplied by
100 years of the Age of 'ब्रह्मा'
= 31104,000.000,000,0 Years.

In short,

1	One year
10	Ten years.
100	Hundred years.
100,000	Lac years.
100,000,00	One Crore years.

—at various or respective stages.

Since each second of 864,00 seconds of day and night *represents* 100,000 Years or 1000 Yugas at Kalpa stage just as each second of 31104,000 seconds of a year *represents* 1 Crore years of the 100 years of the Age of Brahma/Creation Age, therefore, 186,000,000 Miles as the *plus* of the two courses of

the Sun...Aphelion (far) 'उत्तरायण'—गीता ८.२४ and Perihelion (near) 'दक्षिणायण'—गीता८.२५--945,000,00 Miles and 915,000,00 Miles respectively—186,000,000 Miles *divided* by 1000 (1000 Yugas make a Kalpa) the *quotient* is :—

—186,000 Miles per second.

In other words, what light travels and covers in *a second* is 1/1000th part of the sum total of the *distance* of the two courses—the 'far' and 'near'—the aphelion and perihelion...... 'उत्तरायण'—गीता ८.२४ and 'दक्षिणायण'—गीता ८.२५ the Sun travels and covers *in a year.*

What the Sun covers in a *Year,* a thousandth part thereof 'light' covers in a *second.*

In Gita *Time* has been spoken of in terms of the *duration* from 'कल्पादौ'—गीता ९.७ from the beginning of a Kalpa to 'कल्पक्षये' —गीता ९.७ to the end thereof.

In Gita *Distance* has been spoken in terms of *far* and *near* (*Distance*) of the planet to the Sun, in terms of 'Aphelion (far) and Perihelion (near), 'उत्तरायण'—गीता ८-२४' and दक्षिणायण'—गीता ८-२५ ।

Ratio of Time and Distance is :—

कल्पादौ to कल्पक्षये	:	उत्तरायण—दक्षिणायण
—गीता ९.७	:	—गीता। ८-२४/२५
—from beginning to	:	'far' and 'near'
the end of a Kalpa	:	
द्वापर की आयु	:	सूर्य का व्यास
Age of Dwaper.	:	Diameter of the Sun.
864,000 Years.	:	864,000 Miles.
1 Year.[1]	:	1 Mile.*

1. 'निमेष' is equal to 1/5th of a second.

* Our 24 hours have 864,00 seconds or 432,000 'निमेष Here 1 निमेष' of our 24 hours represents One year of the Age of Kali-yuga of 432,000 Years.

300 'निमेष' make 1 minute or $2\frac{1}{2}$ 'पल' । A 'पल' is equal to 24 seconds.

(Contnued)

Bow.	:	Arrow.
चाप	:	सर
A curved line.		*A straight* line.
आकाश	:	पृथ्वी
Space.	:	Earth.
Curved.	:	Geoide.

DIFFERENCE OF THE MILEAGE OF THE 2 COURSES

—3000,000 Miles.

—atmospheric pollution cleared.

Aphelion (far) is the Course of the Distance of :

—945,000,00 Miles.

Perihelion (near) is the Course of the Distance of :

—915,000,00 Miles.

The *difference* ....— 30,000,00 Miles.

The *distance* from Earth to the Sun :—

--93,000 000 Miles.

The distance from earth to the *Sun divided* by the difference —3000,000 Miles—of the two courses, the *quotient is* 31.

—'खैंचि सरासन श्रवण लगि छांड़े सर इकतीस।'—लङ्का काण्ड

'राम' killed 'रावण' with 31 arrows.

Why with 31 arrows ?

Because the death of the demon-king, 'रावण' is indicative of the 'end' or clearance of the atmospheric *pollution—pollution* of the earth and Sun's atmosphere.

Planetary motion around the Sun include 31 Moons also. Man has made *artificial* Moons or sattelites for communication purposes.

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24 Minutes make 1 Ghari. (घड़ी)

2 Gharies = 1 'मुहूर्त'

30 'मुहूर्त' = 24 Hours (A Day and Night) *(Continued)*

DAY AND YEAR—'अद्य'—गीता ४.३

Earth going or rotating at its axis yield Day and Night.

Earth going around the Sun yields a Year. (6 seasons of the year).

SOLAR AND SIDEREAL DAY

SOLAR DAY.........(from noon to noon) 23 hrs. 56 min.

SIDEREAL DAY.............23 hrs. 56 min. 4.1 second.

THE BASE —'60' (SIXTY)

60 seconds make a minute.

60 minutes make an hour.

How to arrive at this-figure of '60'. ?

The formula is :—

Seconds *of* 24 *Hours* × *Human Breaths* for 24 Hours.
———————————————
Seconds of Year.

The quotient is 60.

Or

864 00 *Sec. into* 216,00 *Breaths*
———————————————
31104,000 seconds of Year.

The quotient is :—'60'

MINUTES OF THE YEAR.

Human Breaths 21600 × 24, product is the number of Minutes—516400 Minutes in a Year

SOLAR YEAR

According to 'ब्रह्‌गुप्त' is : 365 days/15 Ghari/30 Pals/30 Vipals.

According to 'आर्यभट्ट' is : 365 days/15 Ghari/30 Pals/15 Vipals.

In the two views there is a difference of only 15 Vipals.(विपल)

AGE OF 'त्रेता' or AGE OF 'राम'

Human Breaths for 24 Hours *multiplied* by 60, the product is the number of Years of the Age of 'त्रेता' or Age of 'राम' ।

—216,000 into 60, the product is 1296,000 Years, as the Age of 'राम'.

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1 (पल) (Pal) or 24 seconds.

60 (पल) (Pals) make 1 Ghari (घड़ी) equal to 24 imn.

60 (घड़ी) (Gharies) make 1 Day and Night.

216,00 (घड़ी) Gharies make One Year.

* 'विपल' means 1/60th of a Pal/पल or 60 Vipals make 1 Pal or 2/5th of a Seconds.

Ratio OF MIND AND THE SOUL

—'यावत्सं जायते किंचित्सत्वं स्थावरजङ्गमम्* ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ।।'—गीता १३.२६

THE EARTH STOPS ITS ROTATION ONCE IN
—864,000,000,0 YEARS

(At the birth of 'राम' the earth stopped its rotation)

THE SUN RECOUPS ITS ENERGY-FALL ONCE IN
—864,000,0 YEARS

RATIO OF MIND AND THE SOUL
MIND : THE SOUL
1 : 1000

(*Highest Multiple of India*—10—*is founded on* 10 *Senses of Man*)

MIND — THE SOUL

आ — अ

—कृष्ण — —राम

—senses—10 — —One Crore[1]

—mind—100 — —Gita 7.5.

—understanding—1000

—ego—1000,0

—Gita 7.4.

Total Product :—1,000,000,000,0 : 100,000,00

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* Whatever is born—that which moves as well as which does not move—know O' best of Bharats, that it is through the union of Body (Mind/Matter) and the Soul.—Gita 13.26

1. 'तुलसी' is very much right when he assigns a value —Crore—'कोटि' to 'राम' for 'राम' is the Soul.

OR

senses × mind × understanding × ego = MIND/MATTER

10 × 100 × 1000 × 1,000,0

equal to 1,000,000,000,0 or

1000 Crores[1]

OR

10 Billions

1000,000,000,0 (10 Billions) × 1,000,000,0 (1 Crore)

the product is : 1000,000,000,000,000,00

OR

'पराद्धं'

OR

1 followed by 17 zeros.

OR

100 QUADRILLION,

the twice of which is a

'पर'

OR

1 followed by 35 zeros.

the twice of which is

'द्व-पर'

OR

1 followed by 71 zeros.

Fron above it is clear that 'पराद्धं' as made up of a numerical value of 1 followed by 17 zeros or is formed in 18 Divisions and based on as it is on the 18 Chapters of GITA virtually *is based* on the *union of* MIND and the SOUL–on the value assigned to each on the basis of the highest multiple of India—10 in the order of *gradation* as laid down in Gita 3.42

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1 Cf. $\frac{\text{Mind}}{\text{Soul}}$ or $\frac{1000,000,000,0}{1000,000,0} = \frac{1000}{1}$ or Mind : Soul

1 : 1000

or

$\frac{\text{Soul}}{\text{Mind}}$ or $\frac{1000,000,0}{1000,000,000,0} = \frac{1}{1000}$ or Mind : Soul

1 : 1000

or

—'इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥'—गीता ३.४२

Senses are *great.*
(Senses are 10 in number)
Mind is *greater* than senses.
(Mind is 10 times of the senses, that is, 100)
Understanding is *greater* than Mind.
(Understanding is *greater* by 10 times of the Mind, that is, the Value of Understanding is 1000.)

In the above verse *Gita does not* speak of 'ego' but Gita 7.4 speaks of 'ego' after 'understanding'. Naturally, by a harmonius reading into 'ego' as of a value 10 times *higher* of the value of *understanding*—'ego' being the Shiva or destroyer of human understanding, must have a *higher power*, the value of 'ego', therefore, comes to 1000,0. Here *stops* the run of the highest multiple of India—10 and from here begins the action of the *highest multiple* of the *West*—1000. And after 'ego' immediately enters the Soul (He—'स'-गीता ३.४२ is *greater* than understanding), the numerical value of Mind ending at 1,000,000,000,0 and this *figure* multiplied by the 1 Crore or 100,000,0,0 the product comes to :—

1000,000,000,000,000,00—'परार्द्ध'

The ratio of Mind and the Soul is :—

100,000,000,00
—MIND.

:

100,000,00
—THE SOUL.

Here in the above figure the *trend* is *reversed—not* Mind/Matter *but* higher is *the Soul.*

The *ratio* of Mind and the Soul, therefore, is :—

MIND	:	THE SOUL
1	:	1000

1. Since the value of 'ego' is 1000,0, therefore, 1000,0 × 1000 as the highest multiple of the West the product is 1000,000,0 as the value assigned to the Soul.

A DIFFERENTIAL IN HUMAN UNDERSTANDING

And why this 1000 ?

Here is the answer :—

—'मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥'—गीता ७.३.

–Among thousands of men scarcely *one* strives *for perfection*; and, of those who strive and succeed, scarcely *one* knows Me *in truth*.—Gita 7.3.

And 'तुलसी' puts as :—

"नर सहस्र महँ सुनहु पुरारी। कोउ एक होइ धरम-ब्रत-धारी ॥
धरमसील कोटिक महँ कोई। विषय विमुख विरागरत होई ॥
कोटि विरक्त मध्य स्रुति कहई। सम्यक ज्ञान सुकृत कोउ लहई ॥
ज्ञानवंत कोटिक महँ कोऊ। जीवनमुक्त सुकृत जग सोऊ ॥
तिन्ह सहस्र महँ सब सुखखानी। दुर्लभ ब्रह्मलीन विज्ञानी ॥
धर्मसील विरक्त अरु ज्ञानी। जीवनमुक्त ब्रह्म पर प्रानी ॥
सब तें सो दुर्लभ सुरराया। राम-भगति रत गत-मद माया ॥
सो हरिभगति काग किमि पाई। विस्वनाथ मोहि कहहु बुझाई ॥"
—उत्तरकाण्ड

In the above verses 'तुलसी' gives a solid classification of those that *strive* as well as of those that *succeed* in attaining and achieving clear vision, *high* human understanding and, finally, human perfection through love–(भक्ति) or though 'universal love' or say, to approaches *humane*.

In a word, 'तुलसी' speaks of 6 steps to attain and achieve the level of 'understanding' to shine in the

—*Temple of Human Uuderstanding*

—*wherein nothing but the Soul burns* as 'दीपशिखा', the highest glow.

Those steps are :—

'धरमशील'	Dutiful.
'विरक्त'	Detached.
'ज्ञानी'	Developed.
'जीवन मुक्त'	Disinterested.
'ब्रह्मज्ञानी'	The Delighted or the Illumined.

Crossing these *steps* one out of thousands and crores attains and achieves 'universal love' (भक्ति—*service* to and *faith* in Man) —attains and achieves the final, or 6th *step* of

'DEDICATION' (भक्ति)

Dedication is the *noblest* form of human Nature.

And that is the end of the Human Story...that *ends not*. Dedication *means* and *includes* 'devotion'—devotion without being *emotionally* involved.

In the Third Chapter *supra* it has been pointed that what the Sun loses in 3 ages continuously, the Sun *regains* the energy fall in the 4th Age of Sat-yuga/Krit-yuga. The Yuga-cycle is the 'the + 4 of Ages', is a period known as Yuga of a duration of 864,000.0 years.

The Sun, therefore, recoups its energy fall once in 864,000.0 Years.

In the same Third Chapter *supra* increase of the 'day' and decrease of the 'Year' have been spoken—increase in the day due to *slowing* down of the *spin*. It has also been stated that the Earth appears to have stopped its rotation once in 864,0000,00,0 years or in Kalpa—once *but* only at the birth of 'राम', the Soul assuming human form in 'राम' । 'राम' takes birth once in 864 000,000,0 Years.

—'कल्प कल्प प्रति प्रभु अवतरिहिं'—बालकाण्ड

Elsewhere it has been pointed out that Mind is the *spin* of Matter, is the *spin* of Matter and the Soul.

Here it may be noted that the Shloke in which the *union of Mind and the Soul* has been spoken of *occurs* in Chapter 13 at Shloke No 26 with the result that the *spin* of Chapter and Shloke is 13/26, that is $\frac{1}{2}$.

The value of the *spin* is, therefore, one-half.

MOTION AND CONSTANT

Matter/Mind is 'motion', 'constant' is 'the Soul'— 'स्थाणुरचलोऽयं'—गीता २·२४

There is 'changelessness' in or *amid* 'changes'— there is the Soul in 'Matter/Mind.'—'पुरुषः प्रकृतिस्थो' —गीता १३.२१ । In other words, there is 'determinism' in 'indeterminism'. There is 'stationary' and 'non-stationary' world. Modern science holds that this world is non-stationary...ever in motion—'संसार परिवर्तनशील है ।' Here it may be stated that 'Matter/Mind' is always subject to change—what is changed is 'form' (रूप) and 'name' (नाम), *substance* changes *not*.

Matter is as real and universal as is the Soul.

Of 'matter' and 'motion' the Gita 2.14 speaks as :—

—'आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ।'—गीता २.१४

...Transitory and fleeting are the 'contacts' and their effects of the senses with their objects —Gita 2.14

And Gita 2.16 speaks :—

—'नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥'—गीता २.१६

The 'unreal' exists not, the 'real' ceases not to exist. The real exists, the 'unreal' *does not*—Gita 2.16.

In short, 'mind' is ever in motion and Gita 3.5 speaks that the frame of mind is such that it would ceaselessly work and would not stop evin for a 'क्षण'-'क्षणमपि'-गीता ३.५-evin for a instant or second. So is the case with the motion or rotation of the earth either at its axis or going around the Sun. The motion or rotation of the earth stops not evin for a short instant or a second. It is for this reason that scientists hold the view or have a concept of 'the non-stationary universe'. Because of this concept scientists hold that this world is *heading* towards *destruction* or the entropy (entropy is a measure of energy) is increasing without tending to any limit.

Here what scientists apprehend is of *a near* collapse of the Universe or *a near dissolution* of Relativity.

But according to calculations our present Kalpa known as 'बाराह कल्प' is 28th Kalpa and of which 28th 'Yuga' within the meaning of the word, 'Yuga' in Gita 8.17 is passing—28th out of 1000 Yugas that make a Kalpa and evin assuming this is not so or is still a matter *far off*, it may safely be stated that of the 28th Yuga, the 28th Dwaper having passed, the 28th Kali-yuga is with us, of which only a bout 5070 Yrs (till 1891 Sakabda) have passed out of its Age of a duration of 432,000 years. And, therefore, the *apprehensions of a near collapse of the Universe are purely premature* and may safely be put off for reasons that after the expiry of the full age of Kali-yuga—432,000 years-the Sat/Krit-yuga of 1728,000 years—an Age of Vision and Knowledge—'विज्ञान'—*is to enter* and take hold of this Universe.

The interests of Man and his associates, Animal, Insect and Plant life or World is always *safe* and *sure* in the hands of Nature or Matter and the Soul, for each of the two neither created, nor destryed.—Gita 13.19.

Find out the *ratio* of Time and Distance :

$$\frac{\text{Human Breath—216,00} \times \text{1440 Km.*}}{\text{Seconds of a Year}}$$

OR

$$\frac{\text{21600 HC} \times \text{1440 Km.}}{\text{31101000 Seconds}}$$

* Speed of Earth per hour 1440 Km.

Dialogue IN GITA

GITA IS A DIALOGUE

between

'I', 'THE ACTIVE' (Matter/Mind—मन)

and

'I', 'THE NON-ACTIVE' (The Soul—आत्मा)

(Everyone knows something, but no one knows every thing.)

In actual life a Mahabharata of yes and no is enacted daily, almost every moment and each one of us is faced with the similar situation as Arjun faced in Gita. Man is the master of situation. Right course is not personal but universal approach to human preblems. This is 'सर्वधर्मान्परित्यज्य'—गीता १८.६६ ।

'माया', 'जीव', 'ब्रह्म',

High, Higher, Highest

Origin of Life

Stop the Rotation of the Earth

MIND	THE SOUL
—आ	—अ
—कृष्ण	—राम
—'I', 'the active'.	—'I', 'the non-ative'.
—'Every one knows something'	—No one knows everything.
—Rivers flow and over flow.	—Seas flow but over flow not.
—Gita 2.70	—Gita 2.70
—'मन, बुद्धि, अहंकार' (अपरा) - गीता ७.४	—'परा'-गीता ७.५
—'Fickle', 'violent', 'obstinate' 'powerful'.—Gita 6.34.	—Steady, All-powerful.
— attached.	—detached.

—Senses.	—Soul.
—'Superimposition'.	—'Substratum'.
—'Form' and 'Dispositions'.	—'Substance'.
—'Appearance'.	—'Reality'.
—'Contradictions'.	—'Coherence'.
—'Subjective'.	— 'Objective'.
— Work'. (कर्म)	—'Knowledge'. (ज्ञान/त्याग)
—'Finite'. (सीम)	—'Infinite'. (असीम)
—'Many', 'Distinct'.	—'One'.
—'Seen', 'Scene'	— The Seer' (उपद्रष्टा)

The relation of Matter and the Soul is that of the seer (the Soul) and the seen or scene (Matter)—Gita 13.22

—'Means'.	—'End'.
—'अर्जुन'	— 'श्रीकृष्ण'
—'वैराग्य'	—'विवेक'
—'पृथ्वी'(Earth) Nose) (Smell) (Weight) (Gravitation)	—'अगन्ध' (Smellless)
—'जल' (Water)(Tongue)(Taste) (Fluidity) (Wetting)	—'अरस' (Tasteless)
—'तेज' (Fire) (Eye) (Form) (Luminosity) (Light)	—'अरूप' (Formless)
—'वायु' (Air) (Skin) (Touch) (Motion) (Impact)	—'अ-स्पर्श' (Touchless)
—'आकाश'(Ether) (Ear) (Sound) गगन (Vibration) (Sound)	—'अ-शब्द' (Soundless)
—Matter and Force–प्रकृति/माया	—The Soul–आत्मा/जीव
—Direct Brain Action.	—Power of the Soul.
—Afflictions.	—Affections.
—The Moon.	—The Sun.
—'क्षेत्र' Field.	—'क्षेत्रज्ञ'—Knower of Field.
—'नाशी'—Destructible.	—'अविनाशी'—Indestructible.
—'क्रियात्मक' —Dynamic.	—'भावात्मक—'Static.
—'सत', 'रज', 'तम',	—'भक्ति', 'कर्म', 'ज्ञान'
—'व्यष्टि'	—'समष्टि'
—'अनेक'—Several.	—'एक'—(Collective)

--'Individual'.	--'Social'.
--'Person' and 'Personal'.	--'Universal'.
--'Relative'.	--'Absolute'.
--'10.	--1/10th or 0.1
--'Word'.	--'Letter'.
--'Passion'.	--'Compassion'.
--'Positive'.	--'Negative'.
--'Yes'.	--'No'.
--सगुण	--निर्गुण
--साकार	--निराकार
--Grieve.	--Grieve not.
--'Ego'.	--'Equanimity'.
—Energy.	—Calm.
—European Energy.	—Asiatic Calm.

The law of Mind and the Soul is that the former is always subject to the social control of the latter—freedom of mind is always subject to the social control of the Soul.

Brevity of human life is superimposing and short span of human life--only one 'मुहूर्त[1]' or 48 minutes--is most impressive provided one *acts* with evin mind. This is the sum and substance of the dialogue between 'I', 'the active' and 'I', 'the non-active', between Mind and the Soul, between Matter and the Soul, between Man as the lower and God as the higher, between European Energy and Asiatic Calm and the plot runs through from 'grieve' to *grieve not*.

A philosopher, a scientist, a literateure, a poet, an artist, a dramatist, a musician, a dancer, a man of action, a man of knowledge and a भक्त or a man of 'universal love'...all and any one of these may, acting on the 'relative and absolute' position of any one of the sets of two words arrayed above as two armies in the battle field of the Great War (Mahabharat) creates a 'hero' in himself for 'life and living' as the plot of novel, or human drama or literary or scientific work of great human value

1. See Supra P. 24.

—work free from nervous emotionalism or subjective exaggeration proceed on and the author is sure that mankind would derive more 'good' than 'evil' from a set of two words arrayed as two armies face to face, each taken by itself is the 'absolute' and in relation to the other is 'the relative' and much show of power of each is gone and an *equilibrium* between the 'absolute' and the 'relative'. between 'static' and 'dynamic' is etablished and there emerges a Man with a sober reasoning—thus the Soul humanises Matter and Mind. Discord ends in harmony, in concord just to reappear in forms different but with one single object—to humanise 'matter' (इन्द्रियाँ) and 'mind' (मन) as stated earlier[1].

In short, Man humanises both 'devility' and 'divinity'. Demi-gods are no less trouble-makers or mischief mongers than 'devils'. According to Gita 18.40 evin gods in heaven have exactly the same human weaknesses as Man has on Earth and neither Man nor 'gods' are free from the three dispositions of Nature ..'सत', 'रज' and 'तम' ।

Viewed from this angle the shortest definitions of 'ईश्वर' or 'God' or 'Almighty' is that what is the Soul to an individual, man or creature is the 'ईश्वर' or 'God' or 'Almighty' in relation to 'Universe' The moment 'peron' or 'personal' becomes 'the universal', that very moment not Man *becomes* God but God comes to Man or God becomes Man--'divinity' is transferred into 'humanity and humality'.

—'इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥—गीता १८.६३

And lo ! 'अर्जुन' I have *imparted* all knowledge, the secret of the secret. Reflect and do whatever you like.--Gita 18.63.

But immediately 'कृष्ण' realising his own error--Arjun might go to the extent of telling that he has not followed, he is still indecisive, despite all knowledge imparted, then in that event all *teachings right upto* 18*th Chapter of Gita, go wasted*—realising the fact that Krishana as the 'highest' and Arjun as the lower,

1. See p. 37, Supra.

realising the fact that Krishana as God, the higher and Arjun as Man, the lower, realising the fact that Krishana as the Soul, the higher and Arjun as Mind,, as 'Matter' with a Soul as the lower, by law of Gita 7.4/5 Krishana is bound to renunciate in favour of Arjun as the lower, in favour of Matter/Mind as the lower. Krishana, therefore, before Arjun could open his mouth, immediately out of his own good grace asked Arjun to hear him again :—

—'सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥'—गीता १८.६४

'Hear Me again. I tell thee My deepest secret words for thy goodness.'—Gita 18.64

And what are the secret words ?

Here are those secret words :—

—'मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥'—गीता १८.६५

'Adore Me. Be devoted to Me. Bow to Me !
—Gita 18.65

And immediately follows Grace :—

—'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥'—गीता १८.६६

'Leave everything. Come unto Me. I shall absolve you. Grieve not'.—Gita 18.66

Thus Arjun as Man or Matter and Mind with soul or Jiva (जीव) as the lower *compelled* Krishana as God, the higher to *extend* his *grace,* to renunciate in favour of Arjun, the lower. Not Man becomes God but God comes to Man or God becomes Man with all his Grace to do good to Man.

The result is : measure 'the relative' and 'the absolute' would follow. Measure 'the limited' and 'the unlimited' would follow. Measure 'the end' and 'the means' would follow. Measure 'the aim' and 'achievement' would follow. The absolute

follows like 'acceleration' in Space. Not Jiva (जीव) but 'ब्रह्म' follows the Jiva (जीव)।

This is simple law of God, the higher, for Man, the lower.

Now test this.

Matter and the Soul are two—'उभावपि'—Gita 13.19, each taken by itself is 'the absolute' and in relation to the other is 'the relative' and Man is the composite name for 'Matter', 'Mind' and 'the Soul'.

Of 'Matter' and 'the Soul' has come this whole Creation.

—'मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥'—गीता १४.३

Great Nature is my womb; in that I place the germ; and from there is the birth of all beings. O' Bharat.—Gita 14.3.

The offspring of the Soul (पुरुष) is 'Love' or 'Universal Love' (भक्ति)।

The offspring of Mind (or Matter/Mind) (प्रकृति) is 'attachment' (मोह) or 'वासना'— carnal love or sexual love.

Matter *acts*. Matter is 'action'. The Soul *acts not*. The Soul is renunciation.

Action is 'कृष्ण'. Renunciation is 'राम'।

Thus the Trinity is : 'कर्म' (action), 'ज्ञान' (renunciation or knowledge) and 'भक्ति' or 'Love' or 'Universal Love' or the Trinity is : Matter, Mind and the Soul or 'इन्द्रिय', 'मन' and 'आत्मा' or 'Matter' (माया), the Soul (जीव) and the Supreme Soul (ब्रह्म)। Of Mind the Trinity is : *Instinctive, impulsive* and *wilful*, or say, Mind, Understanding and Ego...'मन', 'बुद्धि', 'अहकार' or the Trinity is : 'ब्रह्मा', 'विष्णु', 'महेश'।

In short, of Mind/Matter the Trinity is 'सत', 'रज' and 'तम'। Of the Soul, the Trinity is 'भक्ति', कर्म' and 'ज्ञान'।

Of the Manifestations of Light of Gita the Trinity is 'Grandeur' (विभूति) 'Beauty' (श्री) and 'Strength' (तेज)।

—'यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥'—गीता १०.४१

—Whatever being there is, endowed with grandeur beauty and strength—know that it has sprung only from a spark of my splendour......Gita 10.41

Of Man the Trinity is : Man (तेज), Woman (श्री) and Child (विभूति)।

Child is the complex-free personality and is the love personified.

The same Trinity is *traceable* in Hindi Literature—'सूर' (1478-1583) in 'कृष्ण' *produced* a 'Child' (बालक),

—'सूरदास को ठाकुर ठाड़ो, हाँथ लकुटिया छोटी'—सूर

'मीरा' (1503-1570) in her *out-pourings* for her 'गिरधर' *reproduced a* 'woman' in her *elements.*

—'सावन में आवन कह गया कर गया कौल करार'—मीरा

Love of 'मीरा' for 'कृष्ण' was of 'कान्ताभाव'—wifely devotion.

'तुलसी' (1523-1632) in his 'राम' *produced* a Man *matured* and *complex-free.*

—'हर्ष-विषाद रहित रघुराई'—तुलसी

In short, Man is the central and relative *theme*—the prime mover or focul point.

The Theory of Relativity (संश्रयशील अथवा सापेक्षता) created by Einstein represents mass-energy relation...energy (E of any kind corresponds to a definite mass (m) equal to

$$m = Ec^2$$

where c is the velocity of light in vacuum.

Or

$$E = mc^2$$

This is all.

Gita Theory or Equation is:

—'पुरुष प्रकृतिस्थो'—गीता १३.२१

—The Soul is seated in Matter—Gita 13.21

This theory represents Matter and the Soul relation and separation.

Matter is *convertable* into the Soul as :--

Matter.		The Soul.	
Earth...Smell.	--	'अ-गन्ध'	Smellless.
Water... Taste.	--	'अ-रस'	Tasteless.
Fire ...Form.	--	'अ-रूप'	Formless.
Air ...Touch.	--	'अ-स्पर्श'	Touchless.
Ether ...Sound	--	'अ-शब्द'	Soundless.

This is the play of small 'अ' as 'prefix' rendering he positive word *negative* for the Soul is *negative.*

Small 'अ' is the Soul and capital 'आ' is Matter/Mind r the Sun.

The Soul 'अ' precedes as 'prefix'. Capital 'आ' or the Sun or he 'Matter' acts as 'suffix', such as 'वन्दना', 'प्रभा', 'चन्द्रा', 'पद्मा' tc. as already stated in Chapter 2* *supra.*

This also answers the querry of the New World Theory of Ioles...*where does this matter go* ? Matter (माया) merges into he Soul (जीव) and the Soul (जीव) being *part*-(ममैवांशो-गीता १५.७) nerges into the whole...the Supreme Soul or 'ब्रह्म' ।

This is the relation of 'माया', 'जीव' and 'ब्रह्म' ।

This represents the evolution of ONE into MANY and MANY return back to ONE.

The Soul is the human *comforter* and *converter* of all human afflictions into 'affection' or 'affections' for the Soul is *ll-embracing* and Mind or Matter is *all-embarassing.*

The Earth is Matter.

Of late scientists have developed a new theory of a 'space rigin of life'. They hold 'life' on earth may not have begun n our terristrial oceans, but may have imported from the dust louds of deepest space, according to evidence published here' London, March 17, 1977-Northern India Patrika 18th March, 977 p. 4). The theory challenges the orthodox view that life on arth began in a 'primordial soup' in terrestial oceans. It also iggests that Man, through his most distant ancestors, decends rom star-matter.

Since the author is not a scientist, he has no right to omment on the view of 'space origin of life' scientists have now

* *Ibid* p. 35.

taken. Yet, since the author has been repeatedly holding tha Mind is the *question* in all branches of human knowledge an the Soul is the short *answer,* the author, therefore, boldl proclaims that the view of 'space origin of life' is in contradistinc tion to the concept of 'space origin of *creation*' so loudly sung i the Songs Of Creation in *Upanishad* and *Pauranic* literature c ancient India.

The earliest recorded 'enquiry' into the Creation may b referred to 'नासदीय सूक्त' in Rik Veda X. 129 which reads as :—

"There was not then what is nor what is not. There wa no sky and no heaven beyond the sky. What power was there Where ? Who was that power ? Was there an abyss of fathomles waters ? There was neither death nor immortality then. N signs were there of night and day. The ONE was breathing by its own powers—'अनीदवात स्वध्या तदेकं' ।

And in the One arose love. Love is the first seed of the Soul—'कामस्तदग्रे' ।

........Who knows in truth ? Who can tell us whence and how arose this universe ?......who knows, therefore, whence comes this creation.

.........perhapes he knows not."—Rik 10.129

In the later development of philosophical thought in Upanishads came the 'inner vision' or the Soul.

In the plinth of Gita is Upanishad thought.

Upanishad thought is clear on the two virtualities—(1) in this world there is all that has no beginning, no end, (2) yet, there is all that has a beginning and an end. To the former catagory belong 'creation' and to the latter belongs 'life' or 'decay period' or 'life-time'—all that has a beginning has an end, that is born is to die, that rises is to fall, that wins is to loose, that gains is to give and so on and this 'duality' or 'dualism' is a necessary adjunct or integral part of life and living and no one can claim immunity from the footsteps in motion—a step forward, a step backward.

To be more clear and specific on the point it may straight away be stated that to physics 'ether' is 'unreal'* and, therefore, the concept of the Soul is 'hazy' and 'unreal'. What is 'real' to Physics or Science is 'Matter/Mind'. To Gita 'air' is unreal[1] and, therefore, the concept of 'Matter and Mind' is 'unreal'[1]. What is 'real'[1] to Gita is 'the Soul'. This makes all the difference between Mind and the Soul, to science, the former is 'the real[1] World' and the latter is not the real[1] World, to Gita, the former is not the real[1] World, the latter[1] is.

Yet, the Gita effects an *equilibrium* between Mind and the Soul, between 'air' and 'ether'. Ether is the cause of 'air'. If by some fault or mishape the supply of oxygen and other necessary substances to a tissue is disrupted, the orderly ranks would break up. The result is that 'life' as a whole represents a long series of increasingly complex equilibrium response to environment. I, therefore should not be misunderstood as if saying that in Gita care has been taken to preserve the balance between the theoretical and practical approaches to Mind and the Soul, to 'air' and 'ether' or that the Soul alone and not Mind plays the predominent and prominent role. In fact both, Mind and the Soul--the 'two'-work in harmony-where there is *respect* for reason (Mind), there is also *respect* for freedom (for the Soul)--'the two' to respect human frame and make-up and the *dignity* thereof —where each man is free to develop his personality to the full but with absolute respect and regard for the rights of others--to enable every-one else to do the same.

To Marx the 'real world is 'matter'—'all that is round us' —the real world is 'Mind', to Darwin Mind is not the real world, to him the real world was/is the Soul for Darwin discovered in his scientifice reasearches the principle of 'सचराचर' --all that moves and moves not or the Principle of Totality of Life--'Man as the higher being associated with the lowliest, the ape. This makes all the difference between two contemporaries,

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* In Physics 'ether' is a fallen concept.

1. 'Unreal' in the sense that Matter/Mind is the lower (अपरा) and the Soul is higher (परा)—Gita 7.4/5.

Marx (1818–1882) and Darwin (1809–1882), the former is a 'social scientist', the most *understood*, the latter is a scientist, the most *misunderstood*.

This also makes all the difference between 'Materialism' and Spiritualism'. For ages past a Mahabharat between 'Materialism' and 'Spiritualism' is being enacted daily. Almost every moment, a Mahabharat between East and West—the West claiming 'Mind' as the 'real World', the East claiming 'the Soul' as the 'real World' but THREE WORLDS - 'real', 'unreal' and 'world of Equilibrium' between the two–'real' and 'unreal'–have been watching the *human drama* so patiently and noting that, to the horror of mankind, Human Mind has become a *slave* to its own creation, *dislodging* all human values, man *gone* from 'exploration' to 'exploitation', from 'restraint' to 'repression', from 'kindness' to 'cruelty' from 'compassion' to 'passion', from 'life' to immortalising 'death', searching Peace, Prosperity, and Happiness in his own BELONGINGS of Matter and Mind to the utter viodability of all that is around his LONGINGS—longing to live universally ..with the ease of Mind and harmony of the Soul. 'Belonging' is 'Matter'/'Mind', 'Longing' is the Soul.

Mind lives individually. The Soul lives universally.

Man lives socially ... *not* absolutely but relatively—*relatively* to the Totality of Life...(सचराचर)। Because of 'word' Man is human...'the word' (शब्द:) wrote Pavlove, 'made us human'. Letter (अक्षर) made God—letter-God... 'अक्षर ब्रह्म'। This makes all the difference between Man and God. The relation of 'letter-word' represents the relation of Man and God or Man and his World.

The origin of the 'word' is ethereal space—'आकाश'—गीता १३.३२।

'I am sound in ether' —Gita 7.8. I have already explained the 'space origin of creation', already explained Matter/Mind and the Soul as each neither created nor destroyed, each having no beginning, no end—Gita 13.19. I have also explained that in this world there is all that has a beginning and an end and to

this catagory belongs 'life' and its necessary 'adjuncts' af 'rise and fall', of 'gain and loss', of 'success and failure' and so on, namely, the duality or dualism and unless one can conveniently claim 'immunity' from this duality or dualism, he can not authoritatively claim to have carried the 'reality' of 'mono-theism' or 'अद्वैत' philosophy of India.

Thus, creation is of 'space origin' and so are 'letters' (अक्षर) and 'words' (शब्द) of 'space origin' and since 'life' is of 'common origin' founded on the fact that the basic cell structure is the same everywhere in Universe, 'Life' is the 'combination' of Matter and the Soul, the former founded on the Energy Principle, the latter being the 'sustainer' thereof—sustainer of creation' and 'life' both.—Sustainer of the Universe – sustainer of the 'real world' of the Soul and of 'the real world of Mind' and the equilibrium of the two emerging as the higher principle and since 'the soul' (जीव) is a 'part'— ममैवांशो–गीता १५.७– the whole' or 'the highest' is yet to be searched out from *within* and *without*.

In the wake of Upanishad thought came Pauranic literature in ancient India,

'विष्णु पुराण' Part 1, Chapter 2, Shlokes 25 to 5' give a complete description of the order of the process of creation and speak of the 'creation' as of 'space origin' as :—

5. Space. Ether–'आकाश' or 'गगन'–गीता १३.:२
4. Air. वायु'
3. Fire. 'अग्नि'
2. Water. 'जल'
1. Earth. 'पृथ्वी'

and at the time of 'dissolution of relativity'—natural dissolution– 'प्राकृत प्रलय'–taking place after a Day and Night of Universe, that is, after 864,000,000,0 years or a period from 'कल्पादौ', from the beginning of a 'कल्प', to the end thereof – 'कल्पक्षये–गीता ९.७–Matter *dissolves* into the Soul (जीव) and the Soul (जीव) *merges* into the Supreme or Highest Soul known as ब्रह्म' ।*

* (See Vishnu Puran, Part 6. Chapter 4. Shlokes 1 to 39.)

Now, consider the following statements of Gita in order to search out the Supreme or the Highest, higher *in* Man :—

—'परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥'—गीता ८.२०

But beyond this unmanifested (creation—manifested), there is yet another unmanifested, the eternal Being who does not perish when all beings perish—Gita 8.20

—'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥'—गीता ८.२१

This unmanifested is called the Imperishable. It is said to be the ultimate goal. Those who reach it never come back. This is my supreme abode—Gita 8.21

—'पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम ॥'—गीता ८.२२

That the Supreme Being in whom all things abide, and by whom all this is pervaded can be reached O, Partha only by exclusive devotion—Gita 8.22

—'द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥'—गीता १५.१६

There are two beings in this world—the Perishable and Imperishable. The Perishable is all creature, while the unchanging is said to be the Impershable. —Gita 15.16

—'उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥'—गीता १५.१७

But there is another being, the highest, called the Supreme Soul, who as the eternal Lord pervades and sustains the three Worlds —Gita 15.17

—'यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥'—१५.१८

As I surpass the Perishable and as I am the higher than evin the Imperishable, I am celebrated in the World and in the Vedas as the Supreme Being.

—Gita 15.18

I have earlier stated that 'Matter' merges into the Soul (जीव) and the Soul (जीव) merges into the higher or Supreme Soul (ब्रह्म) ।

This *merger* is something like : 'works' (कर्म) merge in 'knowledge' (ज्ञान)—works (कर्म) result in knowledge (ज्ञान)—Gita 4.33 37 and knowledge establishes a 'principle' (सिद्धान्त) for human advance or like a 'doubt' that merges into 'conviction' and 'conviction' (विश्वास) leads to a 'decision' (निर्णय). Similarly, Matter (पदार्थ/प्रकृति) merges into the Soul (जीव/पुरुष) and of combination of Matter and the Soul a 'personality', namely, Man as a composite name thereof is designated, just as if 'work' (कर्म) is 'high', higher is 'knowledge' (ज्ञान) and highest is 'Love' or Universal Love known as 'भक्ति' । The result is the same, namely, *universality*. I have elsewhere stated that Mind is *university*, the Soul is *universality*.

Taking the 'Space Age' or 'Rocket Age' into account if we completely dismiss the conept of a third entity as the 'Supreme' or the 'Highest and confine ourselves to Matter/Mind and the Soul alone, it is open to us to do so but on the condition that we accustom ourselves to 'universal approach' to human problems of life and living

Of 'I', the active' is Mind and 'I', the 'non-active' is the Soul. Ego is active 'I'. Equinimity is 'non-active' 'I'.

Since 'Matter' acts and 'the Soul' *acts not*, the concept of the 'doership' is wholly foreign to Gita.

Creativity of Mind and the sublimity of the Soul, the two put together have silently directed Man to create a man-made World of the Design of Man and the sense of *nearness* and *oneness* of the man-made World of his own Design is

taking mankind to create.

—ONE MAN : ONE WORLD

in which THE GREATNESS, THE GOODNESS and GLORY of MAN would be measured on a human scale *not* of 'rise and fall', not of 'victory and defeat', not of 'profit and loss', not of 'high and low', not of 'duality' or 'dualism', *not* of Mind and the Soul but on the *scale* of actions with *evin mind* to maintain and uphold the ease of Mind and harmony of the Soul of Common Man. Evin mind is the *base* for 'the Soul'.

If Man as the lower expects of the God as the higher to renunciate in his favour…to grant Man all that he desires to possess—all the 8 kinds of human perfections or aspirations and 9 kinds of human treasures…'आठो सिद्धि, नवौ निधि'…it is so easy to *compell* God to make the grant provided Man as the higher is ever conscious and anxious to renunciate in favour of Totallity of Life as the *lower* or else Man has no right to condemn the other, unless one possesses powers to stop the rotation of the earth.

If according to Gita 8.22 referred to above, the 'unmanifested' could be made 'manifested' through *exclusive devotion* or love, the only way to teach and to civilize and humanise, whether children, savages or brutes is through the influence of 'love and sympathy'; and the great thing to teach them is to have the most absolute respect and regard for the rights of others, and to accustom them to receive pleasure from the happiness of others. After the education of habit great laws of universe and of the human mind for the most widespread happiness…happiness through love for no consideration…be searched and affirmed, for admittedly the *religion* of Man is the Man himself.—the doctrine of future reward and punishment as a motive to action is radically bad, as bad for savages as for civilized men.

A life *nurtured* and *nourished* in love is a life *lived the most.*

Elsewhere it has been stated that 'work' (कर्म) *merges* in 'ज्ञान'—knowledge··· 'ज्ञानाग्नि सर्व कर्माणि भस्मात्' गीता ४.३३/३७—'fire of knowledge' (ज्ञानाग्नि) *reduces* all works (कर्म) to ashes :—

—कर्म ज्ञान में भस्म हो जाता है, ज्ञान भक्ति में बह जाता है।

—'कर्म', 'ज्ञान' और 'भक्ति' की त्र-धारायें बह रही हैं सम-सागर की ओर—तट जीवन को स्पर्श करके।—लेखक

How does this phenomena take plaee ?

Today, none of 'राम', 'कृष्ण', 'शंकराचार्य', Newton (1682-1727), Faraday (1791-1867). Einstein (1879-1955), President Lincoln (1861-1865), Gandhi (1869-1969), Nehru (1889-1964) and the like, none today is with us, yet, take, for example, the works (कर्म) of Faraday···his knowledge or principle of 'electricity' is not the personal property either of Faraday or of England but is the property of Man, whoever he be, wherever he be, is the property of People of the World *at large* and not of one *country* or of one people or *race*. Such is the *case* of the works of all.

This is how the phenomena takes place.

The *dialogue* on the battle field of 'कुरुक्षेत्र' lasted *not* for 18 days on the basis that Mahabaharat has 18 books or the great battle lasted 18 days and *not during* but *immediately* before 'अर्जुन' actually re-*armed* himself with 'Gandiv Bow' ready to fight··· 'करिष्ये वचनं तवं'—गीता १८.७३ after he had once thrown away or laid down the bow and arrow and sat behind or in the hinder part of chariot overtaken by dispair and grief···Gita 1.47

Such is the *dialogue* between 'tears'—'विषीदन्तमिदं'—and 'smiles'—'प्रहसन्निव'—गीता २.१०–'अर्जुन' in 'tears', 'कृष्ण' in 'smiles.'

But Man *stands* redeemed.

6

THIS MAN-MADE WORLD OF THE Design OF MAN

(Man Made World in Human Form)

'पूर्ण-अपूर्ण'

(Human Perfection and Imperfection)

—High Civilization and Culture of Man.

MATTER/MIND	THE SOUL
आ	अ
—कृष्ण	—राम
—Imperfect World.	—Perfect World.
—Imperfect Man.	--Perfect Man.
—Materialism.	—Spiritualism.
—'शक्ति'	—'अणु शब्दब्रह्म'
—West.	--East.
--European Energy.	—Asiatic Calm.
---Marxism.	--Darwinism
—Infinetesimally small.*	--Infinetely great.*
---'अणु'	—'महत्ता'
—Doctrine of Atom.*	--Realisation and Liberation.

Gita Chapter XI reveals 'the Cosmic Form of the World'–'विश्व रूप'—in human form—Man *being* the Design of the World or Universe--Man, the perfect and imperfect...his World, perfect and imperfect.

To the extent of *human weaknesses* Man is *imperfect*, his World is *imperfect*, to the extent of the *strength* of the Soul *perfect* is Man and his World.

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* 'The atomic theory and the reservoir of incalculable energy in the atoms, the doctrine of conservation of energy and many of the developments of physics, chemistry and biology regarding the potentialities of the infinetesimally small and the infinetely great being evolutionary products and translations of primal energy, are envisaged in the doctrine of Anu of Sabdha-Brahman and of Sakti.'–Northern India Patrika, 16 February, 1977

To balance *off* human weaknesses born of 'matter and mind', born of the principle of 'सत', 'रज', 'तम'— good', 'bad', 'indifferent', so critically examined and clearly explained in Chapter XIV of Gita containing the most exalted of all kinds of knowledge by gaining which highest *human perfection* in this World has been attained (Gita Ch. 14.1)...to balance off human weaknesses Gita has offered–कर्म, ज्ञान and भक्ति, 'work', 'knowledge' and 'universal love' as human aspiration or longing to attain ease of Mind and harmony of the Soul or to attain 'tranquillity' or 'peace'.

Tranquillity is attained 'little' by 'little'—

—'शनैः शनै रुपरमेद्'—गीता ६.२५

—Man should gain tranquillity little by little.—Gita 6 25.

'Little by little' carries the same concept as the word, 'quanta'···'quanta of energy'···as Max Planck called, carried or say, in 'pieces'. Man grows day by day and not in one day he becomes a Man *matured*.

In 1900 Max Planck gave his constant h in a numerical value of a 'quantum action'.

'But one of the greatest contributions to the 20 the Century Physics was the postulate of the exixtence of a *limiting* velocity of propagation of any thing whatsoever in nature equal to the velocity of light in vaccum'. In other words. Einstein completed the work on 'light' left over by James Clerk Maxwell (1831—1879)—a contemporary of Faraday (1791—1867) who belived in the concept of *lines of force*···force of magnetization—as against *centres of force* as mathematicians believed and who brought a departure from Newtonian physics by introducing the concept of 'field'····'क्षेत्र' as known to Gita in Chapter 13 and James Clerk Maxwell tried to find out what a field of magneticism' or 'electricity' was. Earlier, two German Physicists, Weber aud Kohlrausch had discovered the *ratio* between the 'electrostatic unit of charge', ('repulsion' or call it

'hate'—'द्वेष'—in terms of Gita—' 'रागद्वेष व्यवस्थितो' – गीता ३.३४—'and electro-dynamic unit' (repulsion between two measured lengths of current-carrying wires) and the proportionality factor found to be—which happened to be equal to the velocity of light with the result that Maxwell hastened to declare that light is electro-magnetic.

From above it is clear that 'Peace', 'Prosperity' and 'Happiness' descend not from heaven, but the three put together—the *same* is the direct *inheritance* of Creativity of Mind and Snblimity of the Soul.

With 'matter'—earth, water, fire, air and ether (now a fallen concept)—and 'mind' inclusive of 5 senses ('matter'—touch, smell, hearing, vision), 'understanding' and 'ego' and the Soul apparently 'unmanifested' Man has shaped the World in his own *Form*—the outer Form with 'matter and mind' as :

—Mind.	– Computers, Calculators.
—Eyes.	—Television, Cine, Radars, Cameras, I elescope.
—Ears (Sound)	—Telephone, Gramophone, Radios, Records, Wireless, Tape-recorder, Telegraph, Stethoscope etc.
—Nose.	--Lassors, Sensors etc. Other sensitive instruments.
—Mouth.	—Feeding Instruments.
—Neck.	--Gallows, Electric Chai s etc.
—Hands.	--Earth-removers, Lifting Mach nes. Cranes, Type-writers, Printing Presses, Tele-printers, Mono, Lino, Graphs, Measures, Weights, Hangers, Stone-breakers, Dynomos, Hand-cuffs. etc, Medical Apparatus and Instruments—Arms.

—Legs.	—Cycle, Scootors, Motors, Trucks, Tempos, Auto-Rikshas, Ships, Marines, Bridges Divers, Lades, Railways, Planes, Satellites, Rockets, Fetters, etc.
—Male Organ.	—Made of 'rubber', 'wax', 'ebony', 'ivory'.
—Womb.	—Made of 'rubber'.
—Anus.	—Rectum Feeding Instruments.
—Human-excreta.	—Manure, Fertiliser.
—Human Breath.	—Respirators, Oxygen Cylendars, Oxygen Bottles, Clocks, Watches.
—Human Blood (Natural Blood)	—'Synthetic blood[1]', a substitute for natural blood. Scientists hold high hopes that red blood—corpuscles (RBC) and plasma could be replaced by synthetic blood.
—Human Capacity.[2]	—Energy-metering device developed by National Swedish Defence Research Institute (FOA) to assess the physical capacity and determine human exertion.
—Death.	—All war weapons from a 12-bore to Big Guns, Tanks, from Tank to destructive forces of 'A' and 'H' Bombs, Missiles, and

1. See : Northern India Patrika—25th July, 1977—p. 4.

2. The equipment can also be used to monitor the subject's skin temperature at 11 different points of his body as well as to record his pulse. (Northern India Patrika—27-7-77.)

Death rays[1]. Weather warfare[2].

--Birth —Gene, spurms—male and female.

—Energy —All power sources from 'fire' to Chemical Energy (coal etc.), from Chemical Energy to Steam, from Steam to Electricity and now Man is going to bring down 'Heliocity' from the Sun to Earth to replace Electricity.

Man reached the 'Everest', went down to the depth of 3000 feet of ocean where the Sun light reaches not, the light of the Moon touches not.

Human civilization is high for enumeration···a replacement of human heart is under trial, a replacement of the earth

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1. "For, both the United States and Russia are now experimenting vigorously with the ultimate 'death ray'—a concentrated team of atomic particles which will be able to destroy incoming missiles by melting their warheads.

One source in Washington described the potential new defensive weapon as 'the hottest thing since the atom bomb.'

The system would work like this : When enemy missiles were fired against a defending country, atomic, beams would be fired from sites on the ground or in space to neutralise the warheads with computorised accuracy. In theory not a single missile would get through.

The particle beam would be created by inserting hydrogen gas into an atomic accelerator and speeding it up to enormous velocities. It would then break down into sub-atomic protons. The energy produced would be exactly like the heat from the Sun, but far more concentrated."-N. I. Patrika, 23rd Feb. 1977 p. 4.

2. U. S. Secretary of State Cyrus Vance and Soviet Foreign Minister Andrei Gromyko were among the 31 special envoys who signed a United Nations pact banning artificial use of the weather as a weapon of war.-N.I. Patrika, 25th May 1977 p. 4.

by the Mars is in process and an artificial Sun is in the making.

A New Theory of Universe···a Theory of Black and White Holes···is being worked out with a question :

Where does this matter go ?

Yet, the Paper, Northern India Patrika, December 20th, 1972 front page, reports :

WEIGHT OF THE SOUL

Dusseldore, Dec. 19

—(A.P.)

"A human soul weighs 21 grams', says a Swedish doctor. and he insists he has evidence to prove.

Dr. Nils- Olof Jacobson describes in a book published here yesterday how he placed the death bed of terminal patients on extremely sensitive scales.

As they died and their soul left their bodies, the needle dropped 21 grams, he said."

And Russians spoke that there is no 'soul' to leave the body. First to die is 'brain' and scientists speak that death occurs in phasis or by definition :

—"Once the brain dies[1] or is dead. The body dies with degrees···with the brain dying after 3 minutes, the heart dies, after 3to 4 hours and kidneys after 10 to 12 hours."

Since 'the Soul' is not 'matter' and since it has no form, no qualities or attributs (Gita 13.31), is negative in concept, higher than 'matter' and 'mind', is subtel than the word itself, is omnipresent, eternal, intangible, and trascedents all that is material, it is beyond any physical scale. howsoever, sensitive it be and it is an error to suppose or hold that the Soul has any weight or is liable to be weighed.

The above man-made World is a human creation···is the creation of human Mind···Matter and Mind but must it not

1. Sunday, STATESMAN, 19th September, 1975.

be forgotten that Gita 13.21 speaks :—

—'पुरुष प्रकृतिस्थो'—गीता १३.२१

'The Soul' is seated in 'matter'.—Gita 13.21.

which expression simply means the *same* thing as 'person' is seated in 'personality', 'taste' is seated in 'water', 'light' is seated in the Sun and the Moon, 'fragrance' is seated in earth, 'brightness' 'in fire' and the like.

If 'Mind' is ease, the Soul is harmony.

If 'Mind' is discord, the Soul is concord.

If 'Mind' is passion compassion—'करुणा'—गीता १२.१३ is the Soul.

If 'Mind' is human civilisation, Culture of Man is the Soul.

If 'Mind' is 'yes', the Soul is 'no'.

And 'Man' is the social integration of Mind and the Soul.

Those have no faith in the existence of the Soul and rely 'psychic activity' of mind and ignore the soul-content and concept, to them the Gita offers *even mind* as the alternative for the Soul is knowable but is knowable only *through* 'even mind' and in no other way.

But it must also not be lost sight of that in all discoveries, inventions, explorations, writings, in all human art, science, commerce, in all reasearches, flights, divings, in a word, in every action and motion what Man has discovered or *discovers* is his own Soul.

Mind is *question*. Answer is the Soul,

Exemption from every prejudice is 'even mind'.

Tenderness for all that *breaths* or *breaths* not is the Soul.

This man-made World has given a sense of *oneness* and *nearness* of each country to create :—

ONE MAN : ONE WORLD

An injustice to one is a *threat* to all.

There is *plenty of room* on this globe for different peoples with different ideologies, confessing different religious and with different skin *complexions* to *co-exist* peacefully for a full *realisation of human dignity* in all parts of the World.

This is Gita.

7

HUMAN NATURE—Composite

MAN AND HIS UNIVERSE—A COMMON ORIGINE

'सचराचर'—गीता ९.१०

—all that moves and moves not.—Gita 9.10.

—human ***nature*** **composite—nature of** ***man, animal insect and plant-life inclusive.***

'........शान्तरजसं'—गीता ६.२७

—Compose passions—Gita 6.27

'महर्षय: सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥'—गीता १०.६

—The seven great sages of old and the four Manus partook my nature, and were born of my mind, and from them have sprung all these creatures of the World...Gita 10.6.

MATTER/MIND	THE SOUL
आ	अ
—कृष्ण	—राम
—Individual freedom.	**—Social control.**
—'Outer form' of Man.	**—'Inner form' of Man.**
—Hunger and Sex, Sleep and Error.	**—Sense of the 'Good', 'the True', 'the Beautiful'.**
—'मानसा'—गीता १०.६	**—'मद्भावा'—गीता १०.६**
—Ego	—Equanimity.
—Passion—'आवेश'	**—Compassion.**
	—'करुणा'—गीता १२.१३
—Karl Marx (1818—1882)	—Darwin(1809—1882)
—Das Kapital.	**—Descent of Man.**

Man, Animal, Insect and Plant *constitute*

UNITY

or

human nature—composite.

or, say, as.

'न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिगुणैः ॥'—गीता १८.४०

'There is no creature here on earth, nor again among the gods in heaven, which is free from these three dispositions of Nature.--Gita 18.40.

Three Dispositions :

—'सत' (good) —goodness, knowledge, happiness.
—'रज' (bad) —hunger, work, sex.
—'तम' (indifferent) — sleep, error, indifference.

The concept of 'common origin' is basically founded on the Gita principle of--'सचराचर'—गीता ६.१० or of the Unity of all that moves and moves not or Totality of Life.

The concept of--'सचराचर'--is hard to carry and in the galaxy of our brilliant scientists of this World, Darwin (1809—1882), the most *misunderstood* scientist, alone in his scientific researches carried the concept of--'सचराचर'—'Man is associated with the lowliest', the ape. Man as 'higher' is associated with the lowliest just as the Soul, the higher--'परा'-- is associated with 'Matter' or 'अपरा', the lower and, yet, the Soul is seperate, the Soul alone sustains the whole Universe.

In other words, *not of monkey* but of the Soul ('मद्भावा—गीता १०.६) aud Mind ('मानसा'--गीता १०.६) has *come* Man and this— 'इमाः प्रजाः'--गीता १०.६—have sprung all these creatures of the World.

The theory of Ape-Man is radically bad and is *contradictory* to the meaning, message, content and the basic concept of the words—'मद्भावा'—गीता १०.६ or the Soul (Equanimity) and Mind—'मानसा'--गीता १०.६—(Ego)—the two—'ego' and 'equanimity' constitute the *basic human* form of an *assertive* and *impressive* personality, assertive *because* of 'ego' and impressive *because* of 'equanimity'.

Human nature is *composite*...composed of the *nature* of Man, *nature* of Animal, *nature* of Insect and *nature* of Plant.....in the

mysteries of *intercourse*...in the mysteries of 'wine and woman' Man is animal and Woman is an animal *within* animal, in *force* and *fraud* Man displays the *nature* of 'insect'–stealthly encroaches or draws upon the belongings of others...insects bringing devastation to crops, death and disease to men and animals... but they also provide food, clothing, medicine and other useful products...it is on record that an Indian king* sent silk material to a Persian Ruler in 3870 B. C. ...'creation of the world by God from himself as the silk worm creates the cocoon from its own saliva'...modern entomology started in 1667 when Redi demonstrated the theory of *spontaneous creation*...true nature of a silk worm being *spontaneous creation*...in a *cherishing disposition* Man traces or *reflects* human *nature* and when *charitably disposed Man displays*— the *true nature* of plant life —*humanistic*...no fruit-bearing tree eats its own fruits...Man receiving oxygen from Vegetable World which in its turn receives carbon-di-oxide from Man...*the two*...for mutual existence.

People hold that Man is descendant of ape. But Darwin never propagated that...no Ape-Man Darwin has ever created. Through his scientific researches.....he simply *demonstrated* the fundamental *fact of the common origin* of Man as the *higher* and Ape as the *lowliest*—Man as *associated* with the lowliest, the ape. This is the 'सचराचर' principle in Gita 9.10.

MAN-IN-SITUATION

But Man is not sitting in ivory tower. He is in situation — —Man-in-Situation—surrounded by

—'सम्पदा आपदा'—सूर

Fortune, misfortunes

or by MONEY AND MISFORTUNES and both are *unrelaible*, can not be trusted.

The final analysis leads to conclude that the ultimate source or resource Man has to fall back upon is his *own Soul–faith* in himself, *faith* in his fellows—animal, insects and plants or Vegetable World.

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* Science Reporter, February 1970, p. 117.

The *finale* of human nature is summed up in a sincere *wish*—in a 'नमस्कार'—'मां नमस्कुरु'—गीता ९.३४ or Salutation—each wishing the other or cherishing each other for the highest good of everyone, everywhere.

—'परस्परं भावयन्तः श्रेयः परमवाप्स्यथ'—गीता ३.११

BLOOD THEORY AND RACIAL DISCRIMINATION

In 'My Struggle' Hitler *preached and practiced* his 'Aryan Blood Theory' emphasising over *purity* of Aryan Blood. Racial and religious discrimination has been condemned. So long as *fear* and *mistrust* rule the World, the real issue not being merely the establishment of good relations but also for a passionate desitre for peace in the World under different flags affecting basic structure of con luence of many races and cultures and today it is not only the guns and bombs that threaten the peace of World but injustice done to one is a *threat* to all - to the World as a whole. Man can not constantly live in an atmosphere surcharged with and prompted by resentment, hatred and a spirit of revenge. In African continent colonial domination is a problem, in Isrel-Arab disputes serious human problems have come up on the surface and evin on the Soil of India racial and religious discrimination has been condemned. The peoples of Pakistan and India are one and the same people. For centuries they have lived on good terms side by side. There are muslims in India and Hindus in Pakistan. Surely a Muslim is no different physiologically from a Hindu, a Christian or an atheist and, yet, whole communities *rise up* against each other and slaughter each other......acts of madness which claim tens, hundreds, and thousands of lives. The minorities are hostages, they live in constant insecurity which becomes more acute as relations between the two countries deteriorate.

CLASS AND CASTEISM IN INDIA

The surnames, 'VERMA' and 'SHARMA' are the *products* of the Pauranic Age.

In what is called 'नाम-करण संस्कार' or 'baptism' the Vishnu Puran, IIIrd Part, Chapter 10, Shloke 7/8 speak :—

—'शर्मवर्मादिसंयुतम्'—विष्णुपुराण

'surname' to be indicated by the words, 'Sharma' or 'Verma'. Here it may be pointed out that Hinduism for purposes of History and Culture is not *part* of Hinduism for purposes of Constitution and Law in India. (See. A. I. R. 1976 Delhi 207 at page 211 (Para 26)

'HARIJAN' NOT A CASTE

Para 12 *of A.I.R.* 1974 *Orissa* 115 *speaks* :—

"Admittedly there is no caste as 'Harijans'. There is no definition of 'Harijan' at any place. This term is of recent origin—towards the middle of 1920s. the father of which was Mahatma Gandhi. According to the Lexicon (Bhashakosh) the caste Hindus who looked down upon the non-caste Hindus, took some of the castes as untouchables and that comprised this category. So Harijans are people of those caste whom the non-Harijans or the caste-Hindus viewed as untouchables. It follows. therefore. that Harijans is *not* a *caste* but a conglomeration of people of different castes who were taken to be untouchables by the Sabarna Hindus. The argument, therefore. that a classification like Harijan is based on caste. is not correct. The term Harijan carries with it something more than the concept of a caste."

In a case reported in A.I.R 1958 Madh Pra 352 – (1958 Cri LJ 1398). (State v. Purnachand), while interpreting the word 'Harijan' it is said :—

"It is well known that the word 'Harijan applies to untouchables and the use of that word bv the witnesses should have been accepted as sufficient to hold that Mohanlal was prevented from going inside the *temple* as he was an untouchable."

Counsel could not cite any authority for the proposition that the classification as a Harijan or non-Harijan is based on

caste. In fact on the contrary all the citzens of India can be classified into two classes viz Harijans and non-Harijans—each division taking in its fold several castes. So we would repel the contention that a classification as 'Harijan' is based on 'caste'.

But to the author it appears that the word 'हरिजन' (Harijan) finds first *mention* in Pads of Soor–'सुर-पद' and Ghandhi Ji *appears* to have either coined or had picked that word from 'सुर'. 'सुर'[1] has used that expression, namely, 'हरिजन' to mean 'children of God'.

—'हरि के जन' सुर —विनय पत्रिका पद—४०

BACKWARD CLASS

"Many State Governments had found it difficult to determine which class of citizens can be properly regarded as socially and educationally backward.

"In the context in which it occurs the expression "class" it means a homogeneous section of the people grouped together because of certain likenesses or common traits and who are identifiable by some common attributes such as status rank, occupation, residence in a locality, race, religion and the like. In determining whether a particular section *forms* a class, caste cannot be excluded altogether. But in the determination of a class a test solely based upon the caste, or community cannot also be accepted. By clause (1), Articles 15 prohibits the State from discriminating against any citizen on grounds only of religion, race, caste, sex, place of birth.

It must appear that the beneficiaries of the special provisions are classes which are backward socially and educationally and they are other than the Scheduled Castes and Scheduled Tribes, and that the provision made is for their advancement. Reservation may be adopted to advance the interests of weaker sections of society."

(See : A. I. R. 1973 *S. C.* 930, *Janki Persad Vs. Stote of Jammu and Kashmir, Para* 22.*)*

1. 'सुर' has used expressions—'हरि-नाम', 'हरि-व्रत', 'हरि-रस', 'हरि-पुर', 'हरि-नग', 'हरिजन' etc.

CONNMON MAN

But the *message* of Gita is not only *for* highly intellectuals like 'शंकराचार्य' or brilliant scientists like Einstein or saints like Gandhiji or Vinobaji or critics like Tilak and the like. The message of Gita is for *Common Man on the street* including women and children of low human understanding Gita is also meant evin for a child in the mother's womb

CLASS AND CASTE IN GITA WITH FUNCTIONS

Attention of the reader is also invited to Gita 18. Shlokes 41, 42, 43, 44 and finally to Shloke 45 reading as under :—

—'ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥'— गीता १८.४१

The duties of Brahmans, Kshatriyas, Vaishyas and Shudras have been divided, O, dreaded Arjun ! in accordance with their natural disposition...Gita 18.41.

And what is the natural disposition of a Brahman ?

Gita 18.42 answers it as :—

—'शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥'—गीता १८.४२

Serenity, self-control, austerity, purity, forbearance and uprightness as also knowledge of Mind and the Soul. Knowledge of scriptures, belief in God...these are the *duties* of a Brahman born of *his own nature*.

Kshatriya's duties are :—

—'शौर्यं तेजोधृतिर्दाक्ष्यं चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥'—गीता १८.४३

—A heroic mind, majestic firmness, bravery, ingenuity, courage in battle, generosity and noble leadership and rulership, administration of the State.--Gita 18.43

Vaishyas have the following duties :—

—'कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥'—गीता १८.४४

--Cultivation, cow protection, trade and business.

The Shudras have the following duties :--

—'परिचर्यात्मकं कर्म'——गीता १८.४४

Service to all the three sections of society is the main function of the Shudras--Gita 18.44.

And following is the *rider* for all the four sections :--

—स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥—गीता १८.४५

—They all or each one of them or one of these four sections *attain perfection* when they or each finds joy or pleasure in their respective works. ...*Work is its own pleasure.*--Gita 18.45.

Thus from the above it is clear that the society has been so *organised* that every social group *acts* according to his own nature and work of each is *congenial* to him ......*work is its own pleasure.*

DIVISION IN THE SOCIAL STRUCTURE IN THE WEST

In 'Alexendar The Great' wrote F. A. Wright at page 227 :—

"Then there arose a little cloud in the WEST, a cloud called ROME which spread and spread until it covered the whole sky. Macedonia felt the might of Roman broad sword at Cynoscephalae in 197 B. C............Syria was compelled to acknowledge the defeat at Magnesia in 190 B. C., and when Carthage and Corinth were both destroyed in 146 B. C. Rome became the mistress of the Mediterranean World."

And in his 'Outlines of History' H. G. Wells writes :—

"This new Empire unlike all the preceding Empires was not the *creation* of a great conquerer—it was made by a Republic."

Henry S. Lucas in his. 'A Short History of Civilization' at page 200 writes :—

"The Roman Empire established by Augustus in 27 B. C. was of the first importance in the history of civilization."

and at page 203 he writes :—

"Management of the vast Roman Empire was vested in the senate and the emperor...Theoretieally, Augustus was but an officer in the Roman State; but the accumulation of so many powers made him the first and most powerful and influential citizen of Rome, a position reflected in the title of *princeps* now accorded him...We shall ordinarily refer to it, however. as the 'empire.'

And to quote the words of Augustus himself "he handed over the Republic to the control of the Senate and the people of Rome..."Roman Empire from 99 B. C. to 475 A.D.

And to this mighty Empire fell in 146 B. C. CARTHAGE (See : Carthage by Alfred J. Church P. 102/103)

In Carthage the *dignity* in the family was *elective*. They succeeded to the throne by *election* and not by *seniority*.

Here it may be pointed out that Cypseclus (Greek King of Rome) grew up a fine young man and entered political life as a champion of the people, the *demos* as the Greek word would say and was therefore a democratic politician. A politician is a person versed in the science of government from the Greek word, 'polis'. a 'city'. politics, a 'citizen'.

Thus the political philosophies of 'democracy' and 'election' may be traced to Carthage along the whole of north coast of Africa now called the Bay of Tunis where dignity in the family was *elective* and not by seniority. In India...in ancient India throne went by seniority whereas in Carthage they succeeded to throne by *election*, not by seniority.

"Membership in social group was determined by the amount of wealth that one possessed...The wealhy dissociated themselves from public responsibilities and lived in luxury...In contrast the condition of the masses was deplorable...Most of the people lived in very undesirable homes...They did not have adequate food and were without police protection...The middle

class was crushed in an effort to support the unemployed. This was one of the basic causes for the decay of the Roman State."

Thus from above it is clear that the community of Romans followed the usual tradition of a division into *aristocratic* and *common citizens* who were called in Rome 'patricians' and 'pelibeians'...slaves or the outlanders had no more part in the State than he hand in Greece. (H. G. Well. p. 489)

In Bible...Daniel 2 : 31—35.. Nebuchadnezzar, King of Babylone saw a dream...the words being :—

"Thou, O, King ! sawest, and behold A GREAT IMAGE This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron clay and brake them to pieces Then was the iron, the clay, the brass. the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2 : 31—35.

'And they shall not *cleave* one to another'. Daniel 2:41–43

In the History of Decline and Fall Of the Roman Empire (Chapter 38, para 1) Gibbon (1737—1794) writes :—

"The image of gold or silver or brass, that might serve to represent the nations and their Kings were successively broken by the iron monarchy of Rome."

From the words of Bible it is clear,—of the IMAGE, the:—

Head was of Gold.

Breast was of Silver

and

Arms were of Brass

Belly and Thighs of Brass

Legs.........of Iron.

Feet.........part of Iron, part of Clay.

The frame of 'IMAGE' was of *human form*...gold, silver, the brass, iron and clay...all broken to pieces and carried away by the wind and that no *place* was *found for them*...they (no State in Europe) shall not cleave one to another

Historically all this is *true*...no State in Europe cleaves one to another.

Thus in the West the social structure was not founded on the natural disposition of Man, but on a *class* of 'the rich and 'the poor'—And, now the *division* is : Industrialised *(rich)* and developing, under-developing and undeveloped *(poor)* countries.

From the so called dawn of History down to the Industrial Revolution (1750—1850) civilization was *male-dominated*. To meet that no discrimination against a citizen on grounds of religion, race, caste, sex or place of birth is permissible and the same has been incorporated in Article 15 of the Constitution of India, yet, in Article 15 (3) the Constitution has taken all the care to say :—

"Nothing in this article shall prevent the State from making any special provision for women and children and in Article 17of the Constitution 'Untouchability' has been abolished just as 'slavery' was abolished but on the abolition of African slave trade a petition was presented in the House of Commons in 1788 in which it was prayed :—

"Your petitioners humbly pray to be heard...against the abolition of this source of wealth"—African slave trade, which for long series of years has constituted and still continues to be a very extensive branch of the commerce of Liverpool".

SOCIAL STRUCTURE IN ARABIA

"The social structure of ancient Arabia was founded upon bloodkinship.A group of men descending—claiming descent from a common ancestor, they were united by common worship and by common habits, but the first and formost by blood tie whether genuine or fictitious, which produced an effective brotherhood."—(Legacy of Islam, p. 285).

In short, on the Soil of India the social structure was so organized in 4 sections—Brahmans, Kshatriyas, Vaishyas and Shudras that each group should work according to its own natural disposition and each group pushed the other into *integrated functioning* with *coherent* policies for the *good* of everyone everywhere and each group was to give a dynamic *implementation.*

In fact Man himself is a *complex* problem and unless Man is conscious of the fact that *human problems* can not be solved by *personal* but only by *universal* approaches, it is, indeed, difficult to improve the lot of Common Man.

MAN—COMMON HERITAGE OF EAST AND WEST

And in Chapter Five, Shloke Five of Gita it has been stated as :—

"यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति"॥—गीता ५.५

The place which is reached by man of action (कर्म योगी) is reached by men of renunciation (ज्ञान योगी). He who sees that the ways of renunciation and action are *one*, he sees indeed, to the author, 'East' being 'ज्ञान योगी' and the West 'कर्म योगी' ।

—Gita 5.5.

But the most crucial and outstanding fact with regard to the integer '5' is that according to Gita Scale of 'matter and mind' in Gita 7.4. 'ether' (गगन/खे) stands at integer, '5'.

To the West 'ether' is a fallen concept. 'Ether model' of Classical Physics failed. Mendeleyev's Table of Periodic Elements make no mention of 'ether'. Theory of Relativity created by Einstein has put 'ether' back—hopelessly beyond any reinstatement as stated elsewhere.

Here it may be stated that the matter may be explained with reference to wave theory of light, namely, the theory that light is propagated as a wave motion. Formerly, in classical physics the existence of a medium, ether, was postulated for the transmission of light waves. But now as stated above classical wave theory of light has been modified and modern views do not assume the existence of ether.

Since 'ether' is at integer 5 in the Matter and Mind Table in Gita 7.4, 'ether' is the 'media' to explain the concept of the Soul.

And '10' represents the Unity of Matter, Mind and Soul as :—

The Soul is 'unity', matter and mind is '0'—'matter' *dissolves,* the Soul *revolves* and thus goes the *creation* on, or say as :—

"दैवी ह्येषा गुणमयी मम माया दुरत्यया ।" –गीता ७.१४

My 'maya' (Matter) is hard to overcome.--Gita 7.14.

So, if 'God' (भगवान) is '1', his 'Maya' or 'Mattar' is 'zero' '0'— matter *dissolves* and the New Theory of the World today questions :—

'Where does this matter go' ?

In the Metric System–the Greek prefixes—deca, hecto, kilo myria-denote 'multiplicaton' and Latin prefixes-deci, centi, milli denote 'division' with the result that in this system of '10', one-tenth is '·01'.

Here 'zero' (0) has changed its place. or, 'matter' or 'maya' has changed its place with the result that mind has 'material incentives', the Soul having none and with the further result that those who are after 'material belongings', who are after 'matter and mind' rather suffer heavily in life and living-- ever being in the *grip* of cravings, clinchings, attachments and 'matter' being positive, 'repulses' and Man gets 'kicks' after 'kicks',goes 'slave' of his own *creation* and all the worries he carries on his small head to harrass the whole world and be harrased. In short, if one out of his attachment to the World does not free himself from *cravings* for material possessions, a day soon comes, when 'matter' 'or' *material possessions* or 'belongings' *by* and *of themselves* as the character of 'matter and mind' *casts* Man *off.*

Such is the law of 'matter' and every one of us identifies himself with this 'law' daily for as soon as 'mind' *aims*

and *aehieves* the 'object' craved or sought, *first is brain or mind* to die or to loose the charm of that object and *proceeds* further to crave and this vicious circle *ends not* or, say, in other words, it is the 'bribe-giver' who first beats the drum of having obtained unfair and undue advantage on the strength of *bribery.*

The law is : 'Mind' repulses, the Soul attracts—Gita 15.7. Matter (इन्द्रियाँ) attracts 'Mind' (मन), 'the Soul' attracts the two, Matter and Mind just as the Earth attracts the Moon and the Sun attracts the two—Gita 15.7

Mind is the multiple of 'matter' and Gita 10.22. speaks as : 'इन्द्रियाणां मनश्चास्मि'—गीता १०.२२— 'Of senses I am Mind'.

Of the concept of 'common origin' Indian mythology also speaks and speaks in terms of a scientific truth. In India the theory of evolution stands on what is called 'दशावतार', ten incarnations and the first incarnation is that of a 'fish'—'मीन अवतार' as elsewhere stated.

The question is : Why a 'fish' ?

The answer is : Human mind is reticular—net-like. For a net a 'fish' is the objective World.

Of the concept of the 'common origine' the Gita speaks thus :

In Chapter 10.8

—अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

'I am the origin of all;from me proceed all things'.

—Gita 10.8

In Chapter 10.20

—'अहमात्मा'—गीता १०.२०

'I am the Soul'.—Gita 10.20

In Chapter 10.21

—'रविरंशुमान्'—गीता १०.२१

'I am the radient Sun (or Matter)'.—Gita 10.21

In Chapter 10.22

—'इन्द्रियाणां मनश्चास्मि'—गीता १०.२२

'Of senses I am mind.'—Gita 10.22

Thus from above the Order of the Descent of Man is the 'Soul and Mind' (मद्भावा, मानसा) and not *monkey* as people hold that in Darwinism the Decent of Man is from *monkey*...not from *monkey* but from 'Mind'.

The whole creation is the creation of human mind. Mind is the creator and of 'creation' 'the Soul' is the 'sustainer'—the base of the 'positive' is 'negative'.

Of 'the Soul' ('अहमात्मा'—गीता १०.२०), Matter (senses) and 'Mind' the order is clear and needs no comment, and 'matter', 'mind' and 'the Soul', the three put together *constitute* 'Man'.

Chapter 10 is Theory. Chapter 11 is Practical, for, Gita is 'practical'—'प्रत्यक्षावगमं'—गीता ९.२ as practical as the circulation[1] of blood in human body or in the bodies in all creatures is.

Chapter 12 speaks of the fact that there is no difference between Man and Man as there is no difference between God and his Devotee—a perfect *equality*.

Chapter 13 is the 'blood' of the body of Gita.

The quantity of 'blood' in human body can be *determined* without any medical test simply by dividing the weight of human body by 1/13, the *quotient* is the quantity of blood in human body.

Chapter 14 speaks of the most exalted knowledge of human disposition...of the Science of Disposition of Man.

Chapter 15 speaks of Man the most known by his 'works', by his 'conduct' and by the 'fulfilment' of his life–'कृतकृत्यश्च'–गीता १५.२० ।

1. 'Circulation of blood' was discovered by an English Physician, William Harney (1578-1657).

Of the relation of Chapter 16 and 17 I have already spoken—the relation of Man with his Faith, and not Fate—Man *lives* by his Faith.

Chapter 18 is the all-covering with a relief to Grief or with a final release or simply, say, with the mind restored to its original state known in Gita as the state of 'even mind' or 'स्थित-प्रज्ञ'—गीता २.५४।

Thus the 'human nature' is *camposite.*

Act as 'कृष्ण' or Matter/Mind and *live* as 'राम' or like 'the Soul' or 'lotus–like'. A lotus lives in water and rises as water rises but recedes not as water recedes.

The Earth is 'पद्माकार' or 'पद्मा' the lotus and the Creator, 'Mind'sits on 'पद्मासन' and the Soul sustains the Creation of which the Earth is just a part and of earth Man is *fragrance.*

TOTAL Human KNOWLEDGE AND WISDOM

'ज्ञानविज्ञानतृप्तात्मा'—गीता ६.८

centred, concentrated and confined to

—'अ' —'आ'

The Soul. Mind/Matter

MIND IS 'YES'—THE SOUL IS 'NO'

MIND	**THE SOUL**
—'आ' (प्रकृति)	—'अ' (पुरुष)
—'कृष्ण'	—'राम'
—Matter/Mind.	—Even Mind.
—'श्रीकृष्ण प्रकृतेः परमः' —'सम्भवामि युगे युगे'	—'बन्दौ नाम राम रघुवर को'—तुलसी —'कल्प कल्प प्रति प्रभु अवतरहिं'—तुलसी
—the lower.	—the higher.
—the positive.	—the negative.
—repulsion.	—attraction.
—action (कर्म)	—renunciation (त्याग)
—Art.	—Science—'अध्यात्मविद्या' —गीता १०.३२
lustre of intellect.	*light of conscience.*
—Yes.	—No.

The *Equation* of Man being :—

Matter + 'the Soul' = Universe.

Matter + Mind + 'the Soul' = Man.

Mind + 'the Soul' = Man.—Gita 13.26

Man is the social integration of 'Mind' and 'the Soul'.

Men and Women compose the fullness of humanity.

This World has a 'no beginning', 'no end'—'अनादि' ।

This World has all that has a 'beginning' and 'end'—'जीवन' or life-period, period of decay.

This World has, yet, created no All-Powerful Theory.

The Gita, therefore, has an All-Powerful Theory and a Practical—'प्रत्यक्षावगमं'—गीता ९.२—thereof

Mythology is based on 'myth' but almost every 'myth' is based on some scientific truth, or other, *howsoever* remote it be.

A scientific truth is based on experiment and observations and not on scholastic and metaphysical discourse.

In the Indian Theory of Evolution known as 'दशावतार' or 'Ten Incarnations' out of which the first was that of a 'fish' 'मीन अवतार' or 'मीन शरीर', the scientific truth of this birth of a 'fish' being that human mind is *reticular*—net-like.

To a fish a net is 'the objective world' and to a net a 'fish' is an 'objeetive world'. To a purchaser a seller is a fish. To a seller a purchaser is a 'fish'. To a lawyer a client is a 'fish'. To a client a lawyer is a 'fish'. In Gita 16.16 this 'net' has been spoken of as :—

—'मोहजाल समावृता'—गीता १६.१६

This World has, therefore, 'a fish and net system' founded on *self* and a 'relative system' in which one has due regard for others is founded on *selflessness* and the 'self' and 'selflessness', the 'स्व' and 'परम' eonstitute the 'stuff' or 'mettle' of Man, one grossly engaged in 'self' is known as 'मोहजाल समावृता' –गीता १६.१६ and those whose self is the 'self of all' are known as 'निष्काम' or 'without attachment' or 'the detached' or who know of 'renunciation'—'त्याग' ।

For a 'higher life' 'degradation' is a pre-condition and higher brain centres free man from elementary work in order to keep him engaged in creative work. Amplitude of the World can not be measured by the narrowness of mind and selfish mind is almost an 'evil mind' or 'ignorant mind' always given to material incentives and 'evin mind' is the original state of *human mind*. This is knowledge.

Even mind is that which is free from every prejudice—

'ego' balanced off by 'equanimity', 'understanding' clear and 'mind' serene or composed.

Before Sechenov (1829-1905) and I. Pavlov (1849-1936) the basis of psychic activity was un-known and was considerd *unknowable.* Pavlov has demonstrated that man's 'psychic actiyity' is based on physiologic processes operating in the cerebral cortex and the activity of the cerebral cortex is based on the formation of conditioned reflexes.

It is claimed, 'the theory[1] of higher nervous activity[1] developed by Pavlov is profoundly materialistic : it refutes all *religious* and *idealistic concepts* of the 'Soul' and of the unknowable *work* of the soul[1].

It is an error to suppose that the Soul works. The Soul *works* not. The distinction between 'Matter' and 'the Soul' is that the former acts, the later *does not*—'अकर्मा'—गीता १३.२९

Matter acts, the Soul *does not.* —Gita 13.21.

Matter is lower, the Soul is higher. —Gita 7.5.

Matter is positive, the Soul is negative. —Gita 13.21.

Matter is 'repulsion',the Soul is 'attraction'.—Gita 15.7

Matter is 'yes', the Soul is 'no'.

The earth attracts the Moon, the Sun atracts the Earth and the Moon. 'Similarly,' Matter attracts Mind, the Soul attracts Matter and Mind.—Gita 15.7.

Outer Sun is 'Matter', the inner sun is 'the Soul'.

—Gita 13.33.

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1. Human Anatomy and Physiology. P. 18 (Mir Publishers. Moscow)

Matter does not display the role of an abserver, the Soul is an 'observer'—Gita 13.22.

Individual freedom of Mind is always subject to the social control of the Soul.

'राम' and 'कृष्ण' are not mere matters of 'faith'. On the other hand, they are and each one of them is a hard reality of life—each is as 'real' and 'universal' as is'Matter' to a Scientist or 'the Soul' to a Philospher or to an Idealist is and 'Matter' and the Soul or 'Mind' and the 'Soul' the two put together are as 'real' and 'universal' to an 'ignorant' or 'Common Man' as he himself is.

Of 'राम' and 'कृष्ण', the latter is 'Mind', the former is 'the Soul'.

And, therefore, the principle of 'life and living' is : *act* as 'कृष्ण' and *live* as 'राम'. Act as 'even mind' and *live* like the Soul, ever *renunciating.*

Mind has many material incentives, the Soul has none.

Mind lays claim and clamour, the Soul has no claim, no clamour.

Mind is 'attachment', the Soul is 'detachment'.

Mind has 'rights', the Soul has 'duty'.

Mind has 'passions', the Soul has 'compassion'.

Mind is 'considerate', the Soul is 'compassionate'.

Man *minus* passions is *equal* to 'compassion'.

The 'way' to *life* is 'renunciation', the way to *living* is 'even mind'.

Renunciation does not mean an invitatton to a choice of doom or death. I have elsewhere stated that Newton's Third Law of Action and Re-action is meant for 'machines', the law for man is 'renunciation'. No doubt, renunciation is hard to achieve.—Gita 5.6. Renunciation is an enjoyment of 'life' in a manner—*truely humane.*

The whole life of 'कृष्ण' was that of 'action' (कर्म) and that of 'राम' was of 'renunciation' (त्याग) ।

'कृष्ण' and 'राम', 'action' and not–'re-action' but 'renunciation', the two form the *base unit* for a co-ordinated life and living with ease of mind and harmony of the Soul. No deviation is permissible.

In Gita 10.20 'the Soul' has been spoken of as one and primary manifestation and again in Gita 10.22. 'Mind'–'इन्द्रियाणां मनश्चिास्म' has been spoken of as an equally great, yet, it is the central mystery of life. The psychic activity of Mind has already been discovered and is no more a mystery. Yet, many of the scientists are, now, shifting to brain research in National Institues of Health, U. S. A., in Cambridge University in England and in the Pasteur Institute in Paris, in France—'solving the Mystery of Brain.'

The field of 'neuro-biology' is under exploration. India also urgently needs a School of Science of Disposition of Man.

Since to the World of Matter 'ether' is a fallen concept, is now 'un-necessary assumption' and the Relativity Theory of Einstein has put 'ether' back and beyond any hope of reinstatement and Gita 13.32 has taken 'ether' as 'symbol' or 'media' to explain the concept and content of the Soul, it is difficult for the material world to know or have an awareness of the soul-contents and of the concepts thereof.

Total Human Knowledge and Wisdom, therefore, is, yet, to solve the 'Mystery of Brain/Mind and the 'Mystery' of 'the Soul'. In other words, Man has yet to understand and know all that has a no 'beginning', 'no end' and Gita 13.19 speaks :

—'प्रकृति पुरुषं चेव विद्धयनादी उभावपि ।'—गीता १३.१८

> 'Mattet' (प्रकृति) and 'the Soul' (पुरुष) both are without beginning or, say, neither created, nor destroyed.

And, yet, out of a 'no beginning, no end' has come all that has a beginning and an end—that begins and ends, better known as 'life' or 'life-time' or 'decay period'.

And, today, despite total human knowledge and wisdom, no one on earth or in space can claim that he knows 'life' and the fulfilment thereof—'कृत्कृत्यश्च' —गीता १५.२० ।

Of the greatest mysteries of the world 'Man' himself is, a *mystery* and the direction of the blowing wind can be traced but, often, it is hard to know how quickly Man changes to his advantage and to his advance, ignoring the fact that the direction of human mind—of *even mind* is always to the Soul just as every particle rush earthward and the face of God is also towards this Universe—'विश्वतोमुखम्'—गीता ९.१५ ।

But equally difficult is for a Man of 'even mind' to change his 'stuff' or 'mettle' like a shirt.

It is because of the lack of even mind that the political world, at least, in India, suffers most and a change of party has almost assumed the form of a fashion or creed.

Ease or contentment springs in mind and harmony in the Soul and he who has so little knowledge of human nature as to seek happiness by changing anything but his own *disposition* will waste his life in fruitless *efforts* and *multiply* the griefs which he proposes to cure.

The old Vedic dictum, 'Know Thyself', thus, still remains unanswered by human knowledge, unless one falls upon Gita.

In 'ब्रज' in India 'कृष्ण' is more a child of mother, 'यशोदा' than a God, in 'अयोध्या' 'राम' is more a King of 'अयोध्या' than a God. This is an *adoration* nearer to life.

The law of Man and God is that God as the *higher* is bound to renunciate in favour of Man as the *lower* provided Man as the higher renunciates in favour of the lower—in favour of animals, insects and plants or men lower in status, rank, talents and pay without any sense of diminution of the Dignity of Man, the highly *industrialised* countries as *the higher* are to renunciate in favour of the *developing*, and *under-developed*

countries as *the lower* without any sense of *lowering* the dignity being carried on the floor.

The relation of 'Matter' and 'the Soul' is that 'Matter' is Powerful, the All-Powerful is 'the Soul'.

The relation of 'Matter', 'Mind' and 'the Soul' is Man ever *awake*, *aware* and *attuned*.

The All-Powerful Theory in Gita is 'Man'. *action* being the essence and *renunciation* being the base, 'action' and 'renunciation' constituting the 'stuff' and 'mettle' of Man to exist and assert his individual personality in the comity of Nations in the International stands and in the World to stand as the base unit thereof.

The Practical of that Theory is expressed as :

'पुरुषः प्रकृतिस्थो'—गीता १३.२१

'—the Soul is seated in matter'.—Gita 13.21

or say as 'person is seated in personality', 'taste' is seated in water, 'brightness' in fire, 'fragrance' in earth, 'life' in air and 'sound' is seated in 'ether'. But for ether this whole World would have gone dumb and deaf. Thank to physicists for the discovery of a 'minimum universal perturbation' in this World and they call this as 'the *triumph* of human mind'.

Evil, ignorant and narrow mind *imposes*, 'even mind' *impresses*, 'the Soul' renunciates and Man surrenders—surrenders not to 'evil mind' but to the Totality of Life or 'सचराचर'—गीता ६.१० ।

In Gita 'कृष्ण' taught '*evenness* of Mind' as the ultimate mark of victory. In 'रामायण', 'राम' taught and told the secret of victory—*even* and *determinate mind*...'अमल अचल मन'—तुलसी ।

To the author as 'evil mind', 'कृष्ण' is *even mind* and 'राम' is the Soul......'राम' is 'the Soul' to the *impure* Soul of the author.

Dirty linel can be washed with ordinary washing soap, dirt and dust on 'iron' can be removed by soda-castic but how

the impurity of Mind and the Soul (which by and of itself is pure for there is no purifier on earth equal to knowledge—Gita 4.38 and 'the Soul' in Gita 6.8 has been spokenof 'ज्ञानविज्ञान-तृप्तात्मा'—गीता ६.८ or the Soul by and of itself being the final and ultimate source of all knowledge, experience, wisdom and education...'education' means to take out something from 'inside' and 'injection' means to take inside something from outside) the short question, therefore being : how the impurity of Mind and 'the Soul' could be removed and 'Mind' and 'the Soul' could be taken back to their original states ?'

'तुलसी' answers the question as :

—'अमल अचल मन'—लङ्काकाण्ड

—'तुलसी दास तप-दान योग व्रत शुद्धि हेतु श्रुति गावे ।
रामचरण-अनुराग-नीर बिन मल अति नाश न पावे ।।'

तुलसी—विनयपत्रिका पद ८२

'तुलसी' catagorical explains 'अमल मन' as mind free from every prejudice...yes, from every prejudice. Of 'prejudice' the most modern disease is 'racialism', 'discrimination', 'jealousies', 'envies', 'inequalities', 'betrayals', 'cultural', social, economic, political and vices, positive hatred and corruption etc.

'तुलसी' catagorically explains 'अचल मन' as 'determinate mind' which Gita 2.41 calls 'बुद्धिरेकेह' (एक बुद्धि), or in other words, mind not *indeterminate* and it is so obvious that indeterminate mind leads to change of party-affiliations and affinities adversely affecting the strength of the People and Parliament.

'तुलसी' explains 'मल अति नाश न पावे' which simply means that 'universal love'—'भक्ति'—is the highest human quality, for, from it flows 'even mind' and 'compassion'—'करुण'--गीता १२.१३

and 'tenderness' for all that breaths and breaths not. He explains this by saying that 'penance' (तप), 'gifts' (दान), 'yoga' (योग) and 'fasts' (व्रत)—they are the means of *purifying* the 'Soul' but 'मल अति नाश न पाव' or the Soul would not be restored to its original state unless mind is *restored* to its *original* state—to the state of 'even mind' and, yet, there is a further rider that–'रामचरण-अनुराग-नीर बिन'––without universal love—'भक्ति'–it is hard to restore the Soul to its original state—to the state of 'compassion'. Mind is considerate, the Soul is compassionate.

And what is 'universal love' is not hard to define. It is as simple as mother's milk to a child :—

—Action, renunciation and universal love—the three *streams* flowing to the Sea of Equanimity.

—कर्म, ज्ञान, भक्ति की त्रय धारायें बह रही हैं सम-सागर की ओर।

'Universal love'—'भक्ति'—flows through a narrow channel on one bank of which flowing 'action' (कर्म) and on the other flowing 'renunciation'—(त्याग/ज्ञान)—love overflowing touching every feet of everyone, everywhere.

This is 'रामचरण-अनुराग-नीर'।

It is a scientific truth that 'matter' does not display the role of an 'observer'. It is from Gita that the Soul is 'observer' 'उपद्रष्टा'—गीता १३:२२। It is also from Gita 13.20 that the source of 'cause and effect' is 'matter' and the Soul is 'to suffer'. Mind *thinks, imagins* and *acts*. Higher brain centres free Man from elementary work in order to engage him in creative activities.

All creative ideas flow from out of a *search* of a 'negative' or *for* a 'negative'. But 'negative' does not mean 'non-existent'. From a negative base a positive picture is formed. The Soul being negative, a positive idea is born, often, by *deductive reasoning* from a *free* and *searching mind* and by *co-incidence*—'free and searching mind' ever meaning 'evin mind' and co-incidence is the gift of 'observation'...the Soul being the 'observer'—'उपद्रष्टा'—गीता १३.२२।

Many in this World hold the view that 'philosophy' is a 'faulty compass in life'. Others hold that 'it is the guide from 'now here' to 'nowhere'. But in India 'philosophy' is termed as 'दर्शन' or 'the seen'. And what is that 'seen' ? And who is the 'seer' ?

To these two questions—co-related, the short answer is :— 'the Soul' is the 'seer' ('observer' 'उपद्रष्टा'—गीता १३.२२) and 'Matter' is the 'seen'. The relation of 'the Soul' and 'Matter' is the relation of the 'seer' and the 'seen'. The Soul silently watches the actions of 'matter' (इन्द्रियाँ) and 'mind' (मन)। In other words, the individual freedom of mind is always subject to the social control of the Soul.

But 'dialectical materialism' refutes the Soul and the content and concept thereof, yet, recognises the law[1] of Negation of the Negation'—a process of renewal destruction of old and appearance of new phenomena is continuously operating in this world.....the process of negation operates continuously and endlessly.

In India 'philosophy', more approprietly 'दर्शन' is a living force and directly linked with 'life' and 'living' and the fulfilment thereof—'कृतकृत्यश्च'—गीता १५.२०। It is a 'reality' and 'goodness' directly 'seen' before our very eyes. Vedic concept of 'reality' is grounded and founded on 'नेति', 'नेति'—'it is not', 'it is not'. Vedic concept of reality is founded on 'the Soul'. Gita concept of 'reality' is founded and grounded on, 'I am this', 'I am that', 'I am here', 'I am there', 'I am every-where' or in other words, Gita concept of 'reality' is founded on a 'positive approach' *modified* and *qualified* by a *humane mix* of Mind and the Soul but in both the concepts 'the Soul' is a 'prefix'—prefix to 'Matter and Mind' just as 'अ' is the Soul and 'आ'. is Matter and Mind as explained under Chapter II, *supra*.

In Gita 15.7 it has been pointed out that Mind is

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1. New World and its Philosophy, p. 223, Novosti Press Agency Publishing House, Moscow.

'matter' and this is well illustrated in Gita 7.4 in the Table of 'Matter and Mind' therein.

'Consciousness' is held as *secondary* and 'Matter' as *primary* in the Dialectical Materialism. But, in fact, this distinction is not well founded for the simple reason that 'consciousness' is just an *aspect* of Mind just as 'energy' is an aspect of 'Matter' or 'गुण' in Gita is an *aspect* of 'प्रकृति' । In the Gita Table of Matter and Mind 'ego' is *consciousness* and to keep 'ego' within limit is the function of 'equanimity'—or 'even mind'. In the 'Dialectical Materialism' what is questionable is 'even mind'. The kernel[1] of Marxism is 'its revolutionary spirit'. The present Marxism is the Marxism not of the days of Karl Marx but is with all the new contributions Lenin made to Marxism. This is so because of the *process* of evolution being ever on.

Of 'evolution' and 'revolution', the former is 'matter' and the later is 'mind'. In the words of 'dialectical materialism', 'revolution' is a *violent break-up* from the old in the gradual development. Seething discontent leads to *revolution* and the law is that conflict or discord created by 'mind' ends in concord or harmony just to reappear in forms different but with single purpore, namely, *to humanise* Matter and Mind. Man is 'imperfect' to the extent of human weaknesses and is pefect to the strength of the Soul.

Dialectical materialism holds that 'force' and 'violence', if not checked, would bring more force, greater violence in train. How difficult is to reconcile this view with the Soul concept. The Soul 'renunciates' and acts not. Mind acts and *reacts* but *renunciates* not. Matter renunciates not. Matter does not display the role of an observer. The two views are *divergent*...divergent as are the two words—scientifically' and 'sentimentally'...are divergent as are 'Ganga' and 'Yamuna' rivers, the water of the former is 'yellow' and of the later is 'blue'. Yet the two meet at

1. New World and its philosophy.

a point and meet in all sincerity and, yet, are seperate. The two waters meet just as 'yellow' absorves 'blue' and since hydrogen converted into helium is 'energy' and the colour of helium is 'yellow', so the water of Ganges is full of 'energy' mind is 'industructible' and it is for this reason that in Gita 10.31 it is said—'स्त्रोतसामस्मि जाह्नवी'—गीता १०.३६—'Of rivers I am Ganges'. Apart, the scientific fact is that out of the only 18 rivers—largest and longest rivers of the World, Ganges is the largest[1] and longest[1] and its water is 'indestructible' because of the principle of energy stored therein. The result is that of the 'reality' views may be different and divergent, *one, distinct, many,* as many as are 'minds' in this world but the *objectivity/reality* like the Soul is the *same* as space is in all directions, is *constant* like the Soul...'constant', to balance 'motion'. 'Motion' is 'matter' and 'constant' is 'the Soul'—'स्थाणुरचलोऽयम्'—गीता २.२४ । This world changes because of 'matter' and 'motion', because of 'matter' and 'mind'. Yet in this world Man is after 'stability' or 'constancy'. Mind is 'motion', yet, human requirement is for a 'stable mind', better known in Gita as 'even mind'. A free and searching mind—free from prejudice, and searching 'stability' in every human action and motion—has redeemed mankind of the 'जन्म मृत्यु जरा व्याधि दुख'—गीता १३.८—birth, death, old age, sickness and pain.

'Since this man-made World is of the *design* of *Man*, this world wants peace, prosperity and happiness but, the fact also remains that birth, death, old age, sickness and pain also claim and claimour for their existenece and human mind has all along been laying a claim and clamour either to meet or to have met them out. It is an *error* to suppose that *material advance* has satisfied human *quest* and *conquest* of 'mind' over 'Man' with a Mind and the Soul. Consciously or unconsciousiy in every breath, in every step, in every action, in every motion, in every

1. See : Facts and Figures by Bertha Morris Parker, (Amenan Edition).

human planning for peace, prosperity and happiness Man has been trying to discover *himself* as an integral and contributory part of the creativity of Human Mind and the sublimity of the Soul of the Totality of Life. Despite Total Human Knowledge and Wisdom still *greives* Man.

Redemption lies in the *stability* of mind or in 'evenness of mind' and not in the 'mind' *re-acting* and know it once for all that the law is that 'the soul' ever renunciates in favour of 'even mind'. All revolutions in the History of World,be it the Glorious Revolution of1689of England,or the French Revolution of1789, or the America Revolution of 4th July, 1776 or the Russian Revolution of 17th November,1917 or 'Ten days that Shook the World' or Indian Revolution or, say, Indian Independence, 1947—not by 'force' but by 'consent' India was freed and Pakistan created—all these 're-volutions' *brought* and *nurtured* by 'Matter and Mind, by a *gradual development* thereof but at the *crucial time human soul renunciateed in favour of 'Mind'* and 'revolutions took place...'*no bloodshed.*

In French Revolution people did not go to *bankers*, they went to *bakers*.

In English Revolution (Bill of Rights) England vindicaed at home.

In American Revolution or in the Declaration of American Independence, Jefferson's Daclaration of Rights...'rights of Man. or tracing the history of the evolution of thoughts on the rights of Man from the time of Tom Paine's RIGHTS OF MAN down to U.N.O., the simple constitutional eflort is *to develop human personality*—to protect his life and property and confer certain inalienable rights better known as humnn rights, finally consecrated in the Chater of Human Rights—Universal Declaration of Human Rights made on December, 10,1948, the preamble of which speaks of 'human family'—'वसुदेव कुटुम्ब' ।

Including the First World War of 1914 and the Second World War (1939—1945) this World has fought about 1451 3

wars[1], big and small, yet, human mind has not been able to *free itself* from every *prejudice* or from the disease of 'racialism', 'national and international jealousies' and envies and the like, for they are *eternal* as being born of 'matter and 'mind', born of the principle of 'रज' the principle of activity and 'तम' the principle of inactivity' in Gita—Matter and the Soul being neither created, nor destroyed or in other words, being eternal, *ending* and *re-appearing* in *forms different* but with *single purpose* and *object*—to *humanise* 'Matter and Mind.' This is '*evolution*' or human *thought*—human Mind and the Soul have all along been watching this human drama of *ideas* giving vent to Mind *to free* itself from the social control of the Soul or, in other words, of all the *conquests* of Man the *lowest* is that of his 'words' with the final result that as Mind *gained* 'upper hand', *materialism* rose high just as in Europe with the coming of 'Copernicus' helio-centric-theory—not the Sun but the earth rotates around the Sun—Europe was *freed* from Theology or say, in Europe Theology fell and Economics rose. Exactly in the same way went Capitalism and now Socialism has come to stay.

And what is socialism ?

To the author socialism is *humaninzing the Earth.*

This way the Soul, the higher, renunciates in favour of Mind, the lower.

Socialism ordinarily means the principle that freedom of individual should be completely subordinate to interest of society.

Receiving *more* from than *giving to* the Society is *socializing* and *giving* more to than *receiving* from the Society is *humanizing* the Earth.

Man of *even mind* is he that is *complex-free.*

In the Temple of Human Understanding 'the Soul' burns and suffers and it is this and this way alone that the whole World is lighted with the Light of Man—'Equanimity'.

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1. 14513 wars in a period roughly 6000 years from the certain date of history--4132 B. C—till date—*were fought.*

And know it once for all again : Man has no claim, no clamour in this Big World—he is all unhonoured and unsung.

This is Gita.

Total Human Knowledge and Wisdom is *negative*—the Soul, the higher and since the Soul is a *part* ('ममैवांशो –गीता १५.७), the Total Human Knowledge and Wisdom is *ever* in *part*. This World has, yet, produced no All-Powerful Theory or Theories.

With the 'negative base' a positive picture of 'matter', 'mind' and of Man is formed is obtained.

'Yes' is 'Mind', 'No' is the Soul.

'कृष्ण' is 'Mind, 'राम' is 'the Soul'.

To the author the Ganges is 'राम' and the Yamuna'is'कृष्ण'.

Man is a *humane mix* of 'Mind and the Soul'.

To the author everyone everywhere is कृष्ण', everyone everywhere is 'राम' ।

And Gita 3.11 speaks :—

—'परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।.'—गीता ३.११

Cherish each other for the highest good of everyone, everywhere.—Gita 3.11.

In between 'action'—'कर्म'—and 'renunciation'—'त्याग'—flows the endless stream of Universal love—'भक्ति'—which moistens eyes, choakes the voice and thrills the body. Exactly in the same order as in Chapter XV, Shlokes 12,13 and 14 light travels from the Sun to our earth and from our earth to the Moon and then to our 'eyes'.

> 'The earth light has come from the Sun to our earth, then been re ected from our earth to the Moon and then reflected from the Moon to our eyes.'
>
> (Human Geography, p. 48)

Light of Man, therefore, is the Light of the Sun, the Moon and the Earth. This is from *without*.

And from *within* the Soul *enlightens* Mind.

The Enlightened is Man...is *he* that is *free* from three 'सत', 'रज', 'तम'—*free* from agitation of mind.

A NEW DIRECTION AND DIMENSIONS TO Religion

THE RELIGION OF MAN IS THE 'MAN' HIMSELF

मानव का धर्म मानव स्वयं है—लेखक

......*happiness of the whole Man flows from*

—'अ' —'आ'

—The Soul. —Mind.

'अहिंसा' 'समता'—गीता १०.५

Non-violence, equanimity.—Gita 10.5

—Know Thyself

—'परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥'—गीता ४.८

—For the protection of the 'good' and for the destruction of the 'bad' and for the establishment of 'धर्म' I come from Age to Age.—Gita 4.8

—'जब जब होय धर्म की हानी ।
बाढ़े असुर, अधम, अभिमानी ॥'—तुलसी

—Whenever there is decline of law—there is rise of population of the wicked, the sinners and the self-conceited.–Tulsi.

—'सर्वधर्मान्परित्यज्य'—गीता १८.६६

Leaving all 'धर्म', come unto Me. I shall absolve you of all sins. *Grieve not* —Gita 18.66. Love is above 'धर्म' ।

Live as 'राम'*—live negatively.*

Act as 'कृष्ण'*—act positively.*

MATTER/MIND	THE SOUL
आ	अ
—कृष्ण	—राम
—'प्रशस्ते कर्मणि'—गीता १७.२६	—'सद्भावे साधुभावे'—गीता १७.२६
—praise-worthy action.	—sense of goodness and reality.
—Gita 17.26	—Gita 17.26

—**Injustice.** (**अन्याय**)

Injustice to one is a threat to all.

—**Rituals and Observance.**

—**Buddhism.**

—**Jainism.**

not believing in God.

or

in the First Intelligent Being.

—Doctrine.

—Denomination.

—Creed, Cult.

—Religious Matters.

—Religious *rights* and *restrictions.*

—Fun and Festivals.

—Religious discrimination.

—(Untouchability)

—(Intolerence)

—(Manifestation of hatred, be-develing Man)

—(Spirit of revenge)

—(Resentment)

—Violence.

—Superstitions.

—Wrong.

—Explosive Charge.

—Fanaticism.

—Morality.

—Compound-being.

—Poverty, ignorance.

—**Justice.** (**न्याय**)

—**Faith.**

—**Eternal Law.**

—**सनातन धर्म**

—Belief.

—Spiritual Well-being.

—Ideal inspiring living.

—Secular Administration.

—Religious sanctity—*memory of good deed* is *better* than *temporary* advantages.

—Flowering of human faculties.

—Confluence of many races and cultures.

—Dignity of Man.

—Peace, *a matter of human right.*

—Scientific Integrity of Religion.

—Redress.

—Charity.

—Kinship.

—Personality complex-free.

—Boundless-being.

—Richness in wisdom.

—disease, prejudice.

—Rights. —Duties.

—Domination, Conquest. —Man of *whatever* system, *society*, race or religion is the *centre* of World History and not his spear, gun, nuclear bomb.

No pious man can be so circumspect in the case of his conscience as the covetous man in that of his pocket.

—Thoughts, Words, Deeds—The True, the Good, the Beautiful

There can never be permanent national or international peace, security and freedom unless exploitation and oppression of Man by Man is liquidated completely.

And that is *possible* only when one *views* the other with *evin mind* and has *due regard* and *respects* for the *rights* of others for *peace, freedom, security* and Dignity of Man, or what India calls 'वसुदेव कुटुम्ब' or universal *brotherhood* or *human family*.

—'परहित सरिस धर्म नहिं भाई।
परपीडा सम नहिं अधमाई ।।'—तुलसी

'To do good' is *religion*, to injure is ir-religion.—Tulsi.

Many writers have interpreted the word, 'धर्म' as 'duty'. But to the author the word, 'धर्म' has a different connotation for the *religion* of Man is the *Man himself*.

The Trinity of Man is : Thoughts (मन), Words (वचन) and Deeds (कर्म)।

Purity of Thoughts, Sincerity of Words and Praiseworthiness of Deeds—these are the three 'Dharmas' of Man.

To the author the 'धर्म' simply means *action* (कर्म) and *renunciation* (त्याग)—*act with even mind* and *renunciate*. That is all.

Even if the word, 'धर्म' *means* 'duty', then that 'duty' has to be done without being *emotionally involved* or, in other words, that duty has to be done with *even mind* and having done that duty, one can not be permitted to take the *credit* of doing the duty or *credit* of action upon 'one's' ownself. This amounts to renunciation.

'धर्म', therefore, simply means *objective satisfaction* of the Soul and not the *subjective satisfaction* of mind...not *personal* but purely *universal* approach to duty or work or action. *Assimilation* of 'action' and *sublimation* of 'renunciation'—the two constitute the purely *universal approach* to duty, work and work with *renunciation of fruits,* for close on renunciation' of fruits follows peace.—'कर्मफल त्यागस्त्यागाच्छान्तिरनन्तरम्'—गीता १२.१२।

Battle of 'life' has to be fought every moment but not in *revengeful* mood, nay, not in *retaliation* or as an *escapist* but for maintaining *even mind.* Powerful 'matter/mind' is there *to curb* 'evil mind' and All-Powerful Soul is there to maintain 'even mind'

Of 'धर्म' the 'अथर्ववेद' speaks :—

—'सत्यं ब्रहद रीतिमं उग्रं दीक्षा तपो।
ब्रह्म ज्ञानं पृथिव्यां धार्यती ।।'-अथर्ववेद १२.१.१

—Truth, Eternal Order, Consecration Austerity, Prayer and Ritual—these uphold the Earth.

—Ath. Veda 12.1.1.

According to 'वेद' God is God *because* he *upholds* the eternal law and is not *arbitrary dictator,* doing 'good' or 'bad' according to his whims or wish.

Triumph of 'the good' (कल्याण) over 'evil', triumph of *light* over *darkness* has been the eternal law and Gita 6.40 speaks thus :—

—'नहि कल्याणकृतकृत्कश्चिद् दुर्गति तात गच्छति'—गीता ६.४०

One who does good will never come to grief.

—Gita 6.40

This is the law and as it declines, a disharmony prevails. This is 'सनातन धर्म' or the law eternal.

'धर्म' is the *foundation* which *supports* the three worlds :—

—'धर्मो विश्वस्य जगतः प्रतिष्ठा'

Here the word, 'प्रतिष्ठा' may be noted. The word, 'प्रतिष्ठा' is of

great significance.'प्रतिष्ठा[1]'or the stability or *serene wisdom* is maintained by what I have spoken in my work on Hindi Literature, 'हिन्दी साहित्य का स्वाधीन चिन्तन'...also by 'जन-मन-प्रतिष्ठा[1]', and I believe that it is an earnest endeavour of Government to create climate for and maintain and uphold the social order for the good of *everyone, everywhere*, as has been spoken in Gita 3.11.

—'परस्परं भावयन्तः श्रेयः परमवाप्स्यथ' —गीता ३ ११

......endeavour of the Government to achieve such social, economic and political conditions as would ensure a reasonable standard of economic security, social welfare, freedom from exploitation of Man by Man by educating Man in the *simple art* of action with *evin mind* and *renunciation* and education be imparted with the simple aim of *directing, diverting* or *converting* 'evil mind' into *evin mind* and the *soul-content* and *concept* carried in every 'Yes' and 'No'. This is education pattern and project *of* and *for* Man, whoever he be, wherever he be.

Every one *inheres* Creativity of Mind from Matter (from 'कृष्ण') and Sublimity of the Soul from 'the Soul' (from 'राम') and in all human transactions from 'ego' to 'equanimity', from 'attachment' to 'detachment', from 'ममता' to 'समता' and from 'समता' to 'लोकसंग्रह' or to the feeling of maintaining the World's Order--in all human transactions, dealings and affairs an 'obligation', neither moral nor spiritual, not *imposed* but *impressed* —an obligation *to act with even mind and to renunciate* arises at every level displaying *sincerity of* Thoughts, Words and Deeds in every 'YES' and 'NO' in a manner truely *humane.*

To the author, 'duty' simply means and includes an obligation to act with even mind and to renunciate and this obligation is to be taken *as not* imposed but as *impressed— impressed* by the harmony of Mind and the Soul for the *highest* good of *everyone everywhere.*

Since Matter/Mind and the Soul,each of them being neither created nor destroyed, the highest human aspiration, therefore, aims at *self-reconstruction*--स्व-निर्माण or at an action by and of itself

1. Cf. 'प्रज्ञा प्रतिष्ठा'--गीता २.५८—'stability of Mind'.

—स्वायम्भुव or what Mughal Emperors used to address themselves as 'माबदौलत' or existing by their own power just as in Rik Veda 'He exists and breaths by his own power'...without oxygen or air 'आनीदवातं स्वध्या तदेकं'—Rik. 10.129.2.

Elsewhere I have stated that 'राम' comes but once in a Kalpa :—

—'कल्प कल्प प्रति प्रभु अवतरहिं'—बालकाण्ड

and 'कृष्ण' comes from Age to Age—

—'सम्भवामि युगे युगे'—गीता ४.८

The purpose of each of the two Gods...'राम' and 'कृष्ण'—assuming *human form* on this Earth is the establishment of 'धर्म' ।

—'परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥'—गीता ४.८

For the protection of the good and for the destruction of the wicked and for the establishment of Dharma (Law) I come from Age to Age.—Gita 4.8

To put the above words differently—protection of the good and the elimination of the evil are the basic tenets of a good administration in a State. The word, 'age'—'युगे युगे' means and includes even a moment or a second and its part thereof, for no one knows when *injustice* is done or when Man *loses* faith in Man and for what *reasons* requiring *good sense* to prevail requiring *equanimity* to prevail over *ego*.

The purpose for which Man has come is to delight—'to delight he made us'–Milton or–'हम तुम दोउ सुख कारन उपजाये'–सूर

Thus, Man of 'evin mind' is 'saint'.

Man of 'evil mind' is 'sinner'.

Here the words, 'साधूनां' and 'दुष्कृतं' respectively mean 'evin mind' and 'evil mind'.

Therefore the word, 'धर्म' simply means *not* the Hindu, Muslim, Sikh or Christian, or Jew's religion or any particular religion including religion of demons, debauches, god and gangsters, demi-Gods, super-Gods) often, found roaming on the streets, or the religion of devility, but the *religion* of Man and Man alone. So whenever there is a decline of Law or Religion,

it simply means that Man in all his transactions has lost *evinness of mind* and also has lost his *faith* in Man.

To the same effects are the words[1] of Tulsi in 'रामायण' :—

> Whenever there is a decline of law and the population of the wicked (असुर), unholy (अधम) and conceited (अभिमानी) rises......

Thus, all what one has to learn from 'कृष्ण' or Matter/Mind is *only* one word, *action*—action means action with 'even mind'—'सम', 'समता', 'समभाव', 'समदृष्टि', 'समबुद्धि' ।

And, all what one has to learn from 'राम' or the Soul is *only* one word, *renunciation*--'त्याग'. 'Renunciation' means giving a bridle to the 'self' to the extent that the honour of the 'self' is NOT or may not be *disgraced*. Not the elimination of 'ego' or 'the I–Persona' but the *sublimation* thereof is the *key* to close the written chapter on 'ego' and to open *unwritten* chapter on 'equanimity' in the Book of Man on 'Action and Renunciation'.

'Evin mind' is the base of the Soul and exemption from every prejudice is the fundamental and final *base* of even mind.

In this enlightened age I am bold enough to confess that instead of *casting away* our prejudice, we cherish them to a very considerable degree and although there is nothing more lovely than *virtue*[2] and the practice of it is the surest way to solid happiness, yet, titles, estates and fantastical pleasures are more ardently sought after than the natural gratification of a reasonable mind.

Such is the structure of Mind and the Soul and the strategy thereof to concentrate on the principle of 'Life' and Man's faith therein as a *reality* to sustain Man, his Age and Universe.

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1. --'जब जब होय धर्म की हानी !
—बाढ़े असुर अधम अभिमानी ॥'—तुलसी

2. 'Virtue alone ennobles human kind.'

TENENTS OF CHRISTIAN FAITH AND CONVERSION

Roman Catholic Church and Protestant—the two here are being designated by the word, 'Christianity' or, say, simply, Christian Religion.

The following beliefs be taken into consderation :—

(a) Christians believe that their religion is a Holy Gift and is particularly good; instead of selfishly keeping this divine gift all to themselves, they are willingly out to share the same with all others.

(b) Christ, the Holy Father commanded every Christian to carry His message throughout the world irrespective of race, caste and/or creed. Every Christian, therefore, takes it as a mandate of his religion that he must bring non-Christians into his religion.

(c) Though Christians do not deny salvation for non-Christians, yet, they believe that facilities available in their religion make the attainment of salvation smoother and more convenient and surer.

(d) Christians believe in the Fatherhood of God and Brotherhood of all men and, as such, they consider that all men are not only born equal but are entitled to live as equals in the Kingdom of God.

(e) Christians believe that conversion takes place by extension of God's grace which is obtainable only by daily prayers devoted for the purpose; many non-Christians are attracted towards this religion on account of the Christian belief in God and life after death.

(f) Christians have a very high spiritual standard and aspire for maintaining also a dignified standard of living. They believe that those who receive the grace of God have a divine mandate to allow others in his kingdom who have not received such grace to share it. Christians believe that satisfaction of the basic physical wants creates a wholesome basis for effectiveness of

religion. Therefore, attempt is made to improve the economic condition of the "conversion-seekers" as an initial process of conversion.

(g) The exemplary life led by Christian Priests and Nuns and their dedicated life of renunciation evokes admiration and attracts many into the fold of Christianity;

(h) People of the depressed classes in Society feel that they are hated and despised by the well-placed section of people. People of the depressed classes embrace Christianity voluntarily as an escape.

"......Blessed shall you be in the city and blessed shall you be in the field. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your beasts, the increase of your cattle and the young of your flock......And the Lord will abound you in prosperity, in the fruit of your body and in the fruit of your cattle and in the fruit of your ground......The Lord will open to you His good treasury, the heavens, to give the rain of your land in its season and to bless all the works of your hands......"

"To Him all the prophets bear witness that every one who believes in Him receives forgiveness of sins through *His name.*

From the Sixteen Documents of Vatican II it has been quoted. The Lord commanded;

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit; ......Go into the whole world, preach the gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe, shall be condemned."

And again :—

"Let Christians labour and collaborate with others in rightly regulating the affairs of social and economic life. With special care, let them devote themselves to the education of children and young people by means of different kinds of schools, which should be considered not only as the most exultant means of forming and developing Christian youth, but also as a

valuable public service, especially in the developing nations, working toward the uplifting of human dignity, towards better living conditions. Further more, let them take part in the striving of these peoples who, waging war on famine, ignorance and disease, are struggling to better their way of life and to secure peace in the world. In this activity, the faithful should be eager to offer prudent aid to projects sponsored by public and private organisations, by Governments, by various Christian communities or even by non-Christian communities.

And again :

"Closely united with men in their life and work, Christ's disciples hope to render to others true witness of Christ, and to work for their salvation even where they are not able to announce Christ fully. For they are not seeking a mere material progress and prosperity for men, but are promoting their dignity and brotherly union, teaching those religious and moral truths which Christ illumined with High Light; and in this way, they are gradually opening up a fuller approach to God. Thus they help men to attain to salvation by love for God and neighbour, and the mystery of Christ begins to shine forth, in which there appears the new man, created according to God, and in which the charity of God is revealed......Whenever God opens a door of speech for proclaiming the mystery of Christ there is announced to all men with confluence and constancy the living God, and he whom he was sent for the salvation of all. Jesus Christ, in order that non-Christians, when the Holy Spirit opens their heart may believe and be purely converted to the Lord, that they may cleave sincerely to Him Who, being the 'way, the truth aud the life', fulfils all their spiritual expectations, and even infinitely surpasses them."(See A.I.R.1973 Orissa116 Para 5)

To the same effects are the words of *Mohammed Sallaallaho Vasallam* :

"Verily I have not been sent on the Jewish religion, nor the Christian, to quit the delights of society; I have been sent on the religion including to truth." Barnes.

HOLY WARS—'धर्मयुद्ध'

Man having discovered the earth, every inch thereof and having explored 'waters' that surround the earth, having gone to the Moon and tomorrow he may live in Mars or may create a planetary Kingdom in space, yet, he would not be free from human weaknesses. Gita 18.40. supports this statement.

—'न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥'—गीता १८.४०

There is no creatures here on this earth, nor again among the Gods in heaven, which is free from the three dispositions of nature.—Gita 18.40

Many holy wars have been fought on this earth, Maha-Bharat on the soil of India, a war at Karbala in Iraq between up-holders of 'truth and justice' led by Imam Husain and false-hood and tyranny represented by immortal and imperialist, Yazeed in which the little soul of dauntless defenders and Imam Husain suffered and suffered utmost but they fought for a 'principle' and not for a voluntary choice of death; a holy war on the soil of Europe was also fought where the knights wanted not Jerusalem but 'coastal towns'. The wars and threats of wars of the World of Today are wholly different in character and offensive and defensive systems.

DISHONOUR EXCEEDS DEATH

But Gita 2.33/34 speaks :

Dishonour exceeds death—'death is better than disgraceful life'—

—'ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥'—गीता २.३३

—'अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥'—गीता २.३४

But thou (Arjun) will not carry on this righteous warfare thou casting away thine own honour, thou wilt incur sin, men will recount thee with perpetual

dishonour and to one highly esteemed, dishonour exceeds death.--Gita 2.33/34

And this law is not only applicable to noble individual souls but is equally applicable to nations and to countries, big and small, for each nation or country has its own national pride and each country has its own patriotism and the History of the World has always maintained a high sense for a Balance of Power--the two superior-powers, United States and Russia hold the card today, each is highly esteemed for its own achievements in various fields of State activities—America having planned manned space flights, Russia claiming to have searched prospects of 'life' in Mars--'Mars is Liveable'--Soviet Scientists claim, (See : North India Patrika of 12th August, 1973) and Indian Ocean is also not free from approaches by the two superior powers.

The maritime missile threat is not the only and last threat for history bears witness that at one time England had the naval supremacy over Spain and France and there was once a time for England during the period of James I when it is said--'once there went a ship to Spain, it got there and came back again'--England was then struggling for a naval supremacy and because of naval supremacy subsequently achieved the Sun never set in the British Empire. Britain ruled the waves.

THE 'p' 'q' OF MATHEMATICS OF RELIGION

In short, whenever the Soul is *overtaken* by Mind, whenever the *individual freedom of mind* is out of the *social control* of the Soul, Man becomes completely *materialistic* in outlook, views and conduct and ignores all *human values, human ideals* and truely goes *inhumane.* To restore Man to his *original state* of mind--a state of 'even mind' nothing short than 'equanimity' can deliver goods.

Equanimity is Gita.

The Gita constant is 'eq' or 'equanimity'.

But the World of Matter and Mind is fully aware not of 'eq' but of 'p' 'q', the 'p' 'q' of mathematics.

From the outward face of the letters 'p' and 'q' it appears that the two are 'opposites' to each other at least in 'form' or make-up. But one must know that the letter 'p' is the 16th letter and the letter 'q' is the 17th letter in the English Alphebit of 26 letters like 16th and 17th Chapter of Gita, respectively.

Chapter 16 of Gita speaks of what Shakespeare calls 'stuff' of Man or others call 'mettle' of Man and Chapter 17 of the Gita speaks of the 'faith' of Man according to one's own disposition. Chapter 16 and 17 thus speak of disposition and faith complex of Man so critically examined a d detailed therein.

Chapter 17 *speaks of faith* of Man. Man *lives by faith.* It is for this reason that 'तुलसी' at the commencement of his immortal epic, 'रामायण' *speaks of faith* as the *guiding principle* of life or *radar* of life......'

Here a sharp difference between *faith* and *creed* be noted. *Faith* has always a reference to the *principle* in mind : *creed* only respects the thing which is the *object* of the faith is *general* and creed, the *particular*. The holy martyrs died for the *faith* as it is in Christ Jesus, or Ali, or Buddha. Every religion has a particular creed --creed containing the purest principles of faith. The difference between *faith* and *fidelity* is that the *former* (faith) is a public concern, the latter is *private* or *presonal* concern.

Gita 5.5 speaks of 'ज्ञानयोगी' and 'कर्मयोगी'...the two *reaching* the same *place*.

If 'ज्ञानयोगी' is 'p', 'कर्मयोगी' is 'q'.

The two, 'ज्ञानयोगी' and 'कर्मयोगी' *reach* the *same place* simply means the two *reach the same conclusions*. The two...'ज्ञानयोगी', Man of Knowledge and 'कर्मयोगी' Man of action *reach* the same conclusions. Or, say, in other words, *Substance* (the Soul) *and* Form (Matter/Mind) *or substantive* and *procedure*-namely, the two *aim* and *achieve* the same *thing*, namely, *truth* just as Religion and Science *reach* the same *conclusions*--the *objective reality* being *the same* like the *Soul*, the *substance*. The Soul is *substance*, Matter/Mind is *form*,

different may be *ways, methods, systems* or *approaches* but the final or ultimate *reality* is the *same.*

The two letters 'p' and 'q' differ in *forms* but *closer* is *human breath* to the *breaths of all* creatures in this World.

To the author 'p' simply means *proposition* or *principle* and 'q' means 'query' or 'quiet'—calm and quiet.

To quote the words of Newton, "I shall conclude with proposing only some queries in order to a farther search to be made by others".Noble sous *fight* and *die* for *principle* —'सिद्धान्त' ।

Why ?

Because, 'he that knoweth least is fittest to ask *questions* it is more reason for the entertainment of the time, that ye ask me questions than that I ask you'.—Bacon.

And why the *two* reach the same *conclusions ?*

The simple answer is Gita 7.5

'अपरेयमितस्त्वन्यां प्रकृति विधि मे पराम्'—गीता ७.५

Matter/Mind is *my lower* and the Soul is the higher *nature.*

God is One or Man is One, his *nature are two,* the *lower* and the *higher,* Matter/Mind being the *lower,* the Soul being the *higher.*

INDETERMINATE AND DETERMINISM AND THE ONLY HANG-UP

It is because of 'matter and mind' that this world has 'motion' and because of the Soul, this world has 'constant'; because of 'matter and mind', this world has 'indeterminate' and because of the Soul, this world has 'determinism' but scientists view this world as 'non-stationary' and because of this concept of 'the non-stationary universe' they hold that the entropy (unit of energy) of the world as a whole is increasing steadily, 'without tending to any limit' and they apprehand a near collapse of the world and also hold that no hang-up (1) the hang-up of the size of universe, (2) the spin hang-up, (3) thermo-nuclear hang-up, (4) transport or opacity hang-up—no hang-up

can save us :—

'All these[1] hang-ups can not save us for long—the present state of Universe can not last all eternity. The very fact that the continuously changing universe has not collapsed so far increases the probability of its complete collapse in the near future.'

The error is apparent : if there is 'motion', there must correspondingly and in consequence of 'motion', be something that is 'constant' and that something is the Soul—'स्थाणुरचलोऽयम्'—गीता २.२४ ।

Where scientists speak of so many hang-ups, the Gita 7.5 speaks of the only hang-up, the Soul, the negative and every one knows that with a negative base a positive picture is obtained and formed. This is clear from simple art of photography as stated elsewhere.

The apprehensions of the World of Matter—the apprehensions of a 'near collapse of the World' are wholly unfounded and baseless.

Gita has, yet, another protection to the collapse. Gita has another word, 'लोक संग्रह'—गीता ३.२०—in Gita 3.20, which simply means the 'maintenance of World's Order'.

The Order of the World is maintained all eternity which composes of small pieces known as 'eras' on the Scale of 10, 100, and 1000 constituting the Scale of Day and Night of the Universe which is exactly an Enlargement of our day and night and thereafter it repeats—

—'सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥'—गीता ९.७
—'प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।'—गीता ९.८

At the end of a cycle all beings pass into nature

1. Science Reporter, February 1972 p. 75/76.

which is mine......and at the beginning of a cycle I generate them again—Gita 9.7

......I send forth again and again—Gita 9.8

—repeats as day and night, and this world *ends not* just as the story of Man *ends not*. This *ends not* is the only hang-up, the negative, the Soul, the higher.

Having explained the relation of Matter and the Soul, I now proceed to explain the relation of God and his Devotee. Here the trend is reversed. Here not 'zero but '1' as 'unity' or God changes the position or place. Before his 'devotee' God always sits reducing himself from 10 to 1/10th—Gods sits as "01'.

It is for this reason that Chapter XII—'भक्ति योग'—has 20 Shlokes and the Chapter 15 entitled as 'पुरुषोत्तम योगो' has also 20 Shlokes. This simply means that there is no difference between 'man' and 'man' and it is for this reason that Gita 3.11 speaks—

—'परस्परं भावयन्तः श्रेय परमवाप्स्यथ ।।'—गीता ३.११

Cherish each other for highest good of everyone, everywhere—Gita 3.11.

This law Man applies daily in *wishing* each other in the morning or on New Year's Day or on some auspicious or holy occassion and the like but just in a formal way, often, without an exchange of 'sincerity' or feelings of 'fraternity'.

English law considers 'Liberty' as the off-spring of high civilization. Equality is something that law confers. Fraternity is known as 'वसुदेव कुटुम्ब' in India, initiated for the first time in the History of the West by Alexander the Great (336-323 B.C.) and subsequently 'dominating' in various risings such as French Revolution (1789—1795), or efforts of individuals or institutions such as League of Nations (1920), Common-Wealth of Nations (1915—1923), Dictatorship of Proletariat, Councils, Treaties, Programmes, Conferences such as Bandoung

Conference 1955, Principle of Co-existence, 1955 and Declaration of Human Rights by United Nations Organisation (1498) made on December 10, 1948 by General Assembly of the United Nations in a Charter containing 30 Articles :

Article 1 speaking of brotherhood and the preamble speaking of 'human family'—'वसुदेव कुटुम्ब' ।

In Burma it is not brotherhood but 'unclehood'—in the name, 'U-Thant', the letter 'u' is indicative of 'uncle'.

So, the pledge is illuminating, full of human milk and honey or what Gita calls—'सद्भावे साधुभावे—गीता १७.२६. but that must also be supplanted by what Gita calls, 'प्रशस्ते कर्मणि'-गीता १७.२६ or actions worthy of praise.

The whole question is : how to give effect ?

The answer is : By preaching and practising 'equanimity' or applying Gita constant *eq* to every or daily dealings, affairs and transactions, to every thought, word and deed of Man.

The Gita 13.27 speaks :—

—'समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।'—गीता १३.२७

—In equanimity stays God or Good for Man.-Gita 13.27

'God' is the *short form* of 'Good' just as 'भाग्य' is the *short form* of 'भगवान' ।

It may be stated that human transactions cannot be tied to textual definitions. They have to respond to variable requirements under different situations and often to the dictates of the party at an advantage in the bargain.

HUMAN FAMILY—'वसुदेव कुटुम्ब'

The Constitution of India also speaks of 'fraternity' in its preamble. The preamble further contains or speaks of the Dignity of Individual or Man. But in practice what the Dignity of Individual or Man means, in general, is not what an executive officer subjectively thinks or applies but is the objective test to hold Man as the *decisive factor* in every thing.

Whereever one goes, he takes his 'hunger', 'sex', 'sleep', 'errors', in fact, his whole disposition with him and indeed it is easy to preach than to practice, it is still easier to go to 'jungle'

or 'forest' or develop an escapist tendency and to run away from hard facts of life or to go to a high platform raised in one's honour and may deliver lecture or bark like a dog, for in this world there are at least 12 persons going around the world, each declaring himself as God or semi-God but ignoring the fact that 'the fountain of contentment springs up in the mind, in the Soul and he who has so little knowledge of human nature as to seek happiness by changing any thing like shirts but his own disposition will waste his life in fruitless efforts and multiply the grief which he proposes to cure".

The simple law, therefore, is that let one correct himself, let one know himself as the Vedic dictum, 'Know Thyself' questions or asks us, rather than to go to a Road Crossing and collect few persons here and there and go on explaining what the author himself knows not.

In the self-reconstruction *lies* happiness Man is after. This principle of 'self-reconstruction' is founded on the principle of self-regulation of the functions in living organism...in our body and in the bodies of all creatures. Every country thinks to become 'self-sufficient' in 'food' and 'water' or the like human need or be self-relient in the needs of the country but burden lies with every individual 'composing' what ordinarily is called 'the people' to exert and assert as an integral part of 'human understanding', 'to impose' as the law of 'matter', 'to impress' as the law of the Soul and to submit and surrender as the law of Man to 'सचराचर' or to Totality of Life founded on common origin of Man, Animal, Insect and Plant life......all put together is known as 'सचराचर' ।

This is 'सर्वधर्मान्परित्यज्य'—leaving all Dharmas—in Gita 18.66.

This is what Darwin did in his research work known as 'Descent of Man' and since he explained scientifically the concept of 'सचराचर' or Totality of Life telling us clearly that Man as higher is associated with the lowest, the ape, or, say, the Soul as

the higher is associated with Matter, 'इन्द्रियाँ' the lower and, yet, is separate and Gita 3.18 clearly tells as :

—'नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥'—गीता ३.१८

This Great Soul, in this world, has no use, whatsoever, for anything done or not done and is not dependent for its own existence on any creature or thing or, in other words, is not dependent on Matter–Gita 3.18.

and it is for this reason that the word—'उभावपि'—गीता १३.१९, in Gita 13.19 has been used to denote and indicate clearly that 'Matter' and 'the Soul' are 'two'—two concepts not interdependent but independent of each other as 'yes' (matter) is to 'no' (the Soul), each taken by itself is the 'absolute' but in relation to the other is the 'relative', each, 'matter' and 'the Soul' existing 'by and of itself.'

But just as 'राम' and 'कृष्ण', the two compose the fullness of the Universe as 'the Soul' and 'Matter' respectively, or just as men and women compose the fullness of humanity or just as 'Mind' and 'the Soul' compose the fullness of Man or Man, Animal, Insect and Plant life compose the fullness of Totality of Life, so 'I', 'You' and 'He' make a circle 'perfect' on this Earth and under the Sun, for there is nothing *new* under the Sun. On the earth since 'life' exists, therefore, there is no imperfect circle on earth—life existing in no other planet for this earth 'जीवलोके'—गीता १५.७ is the only world of life, irrespective of the fact that the Soul exists always and everywhere and the Soul exists in 'matter' which also by and of itself existing always and everywhere like 'matter' and 'field'—'matter' being the health of the Soul.

The shortest definition of 'matter' or 'maya' (माया) has been given by 'तुलसी' as :

—'गो गोचर जहँ लग मन जाई ।
तहँ लग माया जानो भाई ॥'—तुलसी

Maya is 'matter/mind'—तुलसी ।

Or, say, what is 'Matter/Mind' to Scientists is 'माया' to 'तुलसी' ।

Deliverance of 'the Soul' form Matter and Mind is 'release' which simply means a relief to grief.

'Grieve not'—'मा शुचः'—गीता १८:६६ is the ultimate end of all that has begun and in this world there is also that has no beginning, no end.

Matter and the Soul—each has no beginning, no end and it is for this reason that the story of Man and of his World ends not.

Karl Marx, being contemporary of Darwin, and being impressed and influenced by Darwin, wanted to dedicate his life-work, 'Das Kapital' to Darwin but the offer was declined, the reason being that Darwin had earlier seen the Soul or had discovered 'सचराचर' or Totality of Life and, therefore, appears to have not felt impressed by 'Matter'—by the 'work' of a materialistic outlook.

Medical Science also supports the theory of common origin on the ground of integrity of human organism as a whole. "The organism is a single system. In a complex organism cells and intercellular substance form tissues, tissues make up organs, and organs unite in a system. All the cells, tissues, organs and systems of organs are closely interconnected and affect each other."

"......the principle of integrity implies that the disease of any organ must not be regarded as a purely local disturbance, but as a morbid state of the entire organism."[1] And it is on this principle that the principle that *injustice* to *one* is a *threat* to all is founded and justified.

"the relationship between the organisms and its external environment is effected not only directly through the nervous system but also chemically, through the food consumed by man and through air he breaths. Thus a unified neurohumoral regulation of functions is characteristic of the organism of Man. ('and of all highly developed animals'). ('humor' simpiy means

1. Human Anatomy and Physiology, Mir Publishers, Moscow, p. 39/41 and p. 16.

'fluid' like 'blood' in body) (See :—Human Anatomy and Physiology, p. 41).

...Cells are the basic form of living matter. Plant and animal organism are made up of cells as in human organism cells and intercellular substance form tissues."

In short, no part of human body or the body of any creature is indifferent from or to the other. No particle in atmosphere is indifferent to the other.

It is Man alone who *views* not one and other with *equanimity*, though the face of 'mind' is towards the Soul, as the face of God is towards the World—'विश्वतोमुखम्'—गीता ९.१५

The fact is : Two minds meet *to differ.*

Two Souls meet *to agree.*

Gita3.25 has struck a note of warning for intelligentia not to disturb or unsettle the mind or divest the ease of mind and harmony of the Soul of the ignorant or Common Man.

And 'तुलसी' speaks—'सबसे भले वे मुढ़ जिन्हें न व्यापे जगत गत' ।

In 'passions' Man is animal and insect.

In 'compassion' Man is Man and has the characteristics of plant life. Man needs 'oxygen' —tissues continuously consume oxygen and produce carbon dioxide which plants need and thereby the two—Man and Plants—need each other for their respective living or existence.

In short, human nature is composite, being of a common origin and Man as the higher is bound to renunciate in favour of Animal, Insects and Plant life as the lower as the Soul, the higher renunciates in favour of 'Matter', the lower.

The relation of Man and God is, therefore' based on the principle : He, the higher, I, the lower. And God as the higher by law of the Soul,... *is* bound to renunciate in favour of Man, the lower.

This is the irrevocable law of Mind and the Soul, of rich and poor, of industrialised and undeveloped, under-developed and developing world but the author knows not if the law is applied in the practical world.

CONSTITUTION OF INDIA ON RELIGION

Art. 17 speaks of 'Abolition of Untouchability'.

Article 25 speaks of—'Freedom of conscience and free profession, practice and propagation of religion'.

Article 26 speaks of 'Freedom to manage religious affairs'. (See also Articles 27, 28, 29, 30.

THE SUPREME COURT OF INDIA ON RELIGION

Of the 'meaning' of 'Religion' the Supreme Court of India in Commissioner, Hindu Religious Endowments Vs. Sri Lakshmindra Thirtha Swamiar of Sri Shirur Mutt reported in A. I. R. 1954 S. C. 282 speaks :—

"Religion is a matter of faith with individuals or communities and it is not necessarily theistic. There are well known religions in India like Buddhism and Jainism which do not believe in God or in any Intelligent First Cause. A religion undoubtedly has its basis in a system of beliefs or doctrines which are regarded by those who profess that religion as conducive to their spiritual well-being, but it will not be correct to say that religion is nothing else but a doctrine or belief. A religion may not only lay down a code of ethical rules for its followers to accept, it might prescribe rituals and observances, ceremonies and modes of worship, and these forms and observances might extend even to matters of food and dress.

The guarantee under the Constitution of India not only protects the freedom of religious opinion but it protects also acts done in pursuance of a religion and this is made clear by the use of the expression "practice of religion" in Art. 25. (Paras 17, 18)

Of 'Matters of Religion' it speaks as :—

"What constitutes the essential part of a religion is primarily to be ascertained with reference to the doctrines of that religion itself. If the tenets of any religious sect of the Hindus prescribe that offerings of food should be given to the

idol at particular hours of the day, that periodical ceremonies should be performed in a certain way at certain periods of the year or that there should be daily recital of texts or obligations to the sacred fire, all these will be regarded as parts of religion and the mere fact that they involve expenditure of money, employment of priests and servants or the use of marketable commodities will not make them secular activities partaking of a commercial or economic character; all of them are religious practices and should be regarded as matters of religion within the meaning of Art. 26 (b)". (Para 19)

Of 'denominations' it speaks as :—

"The word 'denomination' has been defined in the Oxford Dictionary to mean "a collection of individuals classed together under the same name; a religious sect or body having a common faith and organisation and designated by a distinctive name". "The practice of setting up Maths as centres of theological teaching was started by Shri Shankaracharya and was followed by various teachers since then. After Shankara, came a galaxy of religious teachers and philosophers who founded the different sects and sub-sects of the Hindu religion. Each one of such sects or sub-sects can be called a religious denomination, as it is designated by a distinctive name--in many cases it is the name of the founder—and has a common faith and common spiritual organisation. The followers of Ramanuj, who are known by the name of Shri Vaishnavas constitute a religious denomination; and so do the followers of Madhwacharya and other religious teachers".

"Further, Art. 26 contemplates not merely a religious denomination but also a section thereof, the Math or the spiritual fraternity represented by it can legitimately come within the purview of this article." (Para 15)

SECULARISM IN INDIA

'The Constitution of India declares that the people of India have resolved to constitute India into a SovereignSocialistSe cular Democratic Republic and to secure to all her citizens justice, social, economic, and political; liberty of thought, expression, belief, faith, and worship, equality of status and of opportunity. These provisions involve a commitment to the ideal of creating a new social order based on social equality and political and economic justice. That is to be done in a democratic way, consistently with the fundamental rights guaranteed to the citizens.'

"The former Chief Justice of India, Mr. P. B. Gajendragadkar in his notable work, Secularism and the Constitution of India focuses the reader's attention on the basic philosophy of Indian secularism against the background of Indian history, tradition and development of social thought."—S. C. 1971 Jorunal p. 159.

According to the author(Mr.Gajendragadkar), "the Repub lic of India, which has evolved as a result of the provisions of the Constitution, can well be described as a secular State. The word 'secular', in the context of the Constitution and in the light of our historical and philosophic background, has a somewhat different meaning from that associated with it in the Christian world. Indian secularism is not anti-God or anti-religion. It recognises that religion has relevance and validity in the lives of many citizens; but it emphasises that religion cannot hamper or frustrate the progress of Indian Democracy in its allotted task of creating a new secular order."

The author further states that "it is impossible to superimpose a secular state on a tradition-bound and superstition-ridden society. A secular state presupposes the existence of a secular society. India awaits a profound social change, whose pace must be accelerated by education and law and in which processes progressive intellectuals must play an increasingly important part."

India is a secular State. It simply and only *means* that State *has equal respect* for all religions and gives protection to each.

SCIENTIFIC INTEGRITY AND SUPERSTITIONS

A superstition-ridden social order is a curse *more* than a 'good' to the orderly rank of the Society. Here it may be stated that appearance of the Sun, the Moon and the Stars, the succession of seasons, of the harvest of crops *originally* are the *natural events* but later on they, assumed the form of Cosmic Order, though natural, cosmic and moral order has the same *meaning* in each of the respective fields and what upholds is the sense of *righteousness* or 'सद्-भावना'.

It is no secret that 'superstitions' and 'ingorance' go hand in hand. Copernicus (1473—1543) who in 1543 declared that earth was not the stationary centre of the Universe, that is, was constantly rotating at its axis, that it travelled with a fantastic speed around the Sun; and so do other planets of the solar system. Man is not the centre of the creation; on the other hand, according to Copernicus, he is an 'infinitesimal'[1] worm on a dot among countless other mighty spheres'. This was wholly against or entirely different from that of the Ptolemaic system. Teutonic members who were a sort of robbers in the cloak of religionists tried to cow down Copernicus for his scientific investigations of the heaven. But their attempts were foiled by the people behind him.

With Copernicus Europe was freed from *theology*.

In Europe the Age of 'reasons' dawned.

In India......a country of many religions and cultures... the history of the country has been of only word, 'assimalation', yet, superstitions have a direct hold on almost all the communities and *highly* superstitious country is Tibbet in Himayalayn regions where life and living both are superstitions-ridden.

The Gita has no superstitions, conventions, taboos, ill-afforded convictions and, has no ignorance, disease or darkness

1. See : Science Reporter, February 1970, p. 124.

for obvious reasons that Gita is a Book of Man and not of a particular religion. The religion in Gita is the religion of Man *fundamentally* based on *'even mind'* or 'equanimity' as against 'ego' or I-Parsona, that part of Mind which gives rise to *passions* as against *compassions* and *tenderness* of heart.

HOLY SECRET...'OFFICE INTEGRITY'.

The Constitution of India has made 'oath' a part of constitutional obligation for high dignitaries from the President of India, Governors, down to all Members of Parliament or State Assemblies including Judges of Supreme and High Courts and Auditor-General of India and Ministers for Union or a State. In fact 'oath' or 'affirmation' is a *holy secret.*

DIVINITY

"It were endless to enumerate all the passages, both in the sacred and profane writers, which establish the general sentiment of mankind concerning the inseparable union of a sacred and reverential awe with our ideas of the Divinity." —Burke.

CONFESSIONS

If the voice of universal nature, the experience of all ages, the light of reason, and the immediate evidence of my senses, cannot awake me to a dependence upon my God, a *reverence* for his religion, and an humble opinion of myself, what a last creature am I ?

I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being *conscious* to ourselves that we do not deserve them.

BELIEF

Whatever we may pretend as to our belief, it is the strain of our actions that must show whether our principles have been good or *bad.*

GOD AND HIS GRACE

......through his Name

All religions of the World except those that *believe*[1] *not* in God or in the First Intelligent Cause like Buddhism[1] and Jainism[1] in India, Zoroster in Persian--*all religions* including that *practiced* in China *believe in God* and in *his grace* and that grace is achieved or obtained through the NAME of God, say, as :—

—'बन्दो नाम राम रघुबर को'—तुलसी
हे कृष्ण ! हे यादव ! हे सखेति !—गीता ११.४१
'नातो नाम को'—मीरा

Hallowed Be Thy Name.

Allaha the Great.—'अल्लाह् हू अकबर'

Christians believe in Grace through the NAME of God.

(See : Tenets of Christian Faith (h)—at p. 171)

But to the author God has a *different* meaning and *concept* such as 'तुलसी' speaks or Gita puts :--

—'जाकी रही भावना जैसी ।
प्रभु मूरत देखी तिन तैसी ॥'—तुलसी
—'तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्' ।—गीता ७.२१
'......in that I make his faith steady'—Gita 7.21

And, *yet*, the author *believes* in the common name—

'पतित पावन'[2] or भक्त-भव-भञ्जन

And what is of *great concern* to the author is--

—*faith of Man in Man.*

—*faith replaces fate.*

Today *fear* and *mistrust* rule the World just because Man has *lost faith* in Man.

The sole object in *presenting* this humble work to the reader is *to restore faith* of Man in Man.

In Gita what *actually* has been *impressed* is that faith *replaces* fate.

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1. Ratilal Panachand Gandhi & others Vs. State of Bombay and others reported in A. I. R. 1954 S. C. 388. (Para 12).
2. 'मैं हरि पतितपावन सुने'—विनयपद, १६० (तुलसीकृत)
'हौं तो पतित सिरोमनि, माधो'—सूर विनयपद, १८८

'KNOW THYSELF'...SELF-REALISATION

'अपुनपो आपुन ही मैं पायो'—सूर विनय पद २८५

—*self-realisation*

From the Vedic Age *down* today—'Know Thyself' has all along and, yet, been *a problem* which human mathematics has failed to answer.

In a 'विनयपद'—१११ 'तुलसी' answers as :—

—'कोउ कह सत्य, झूठ कह कोऊ, जुगुल प्रबल कोउ माने'—तुलसी

—Some hold this World as *'real'*, others hold as *unreal*, yet there is a third view—this world is a *co-ordination* or *balance* or *alloy* of the two—*real* and *unreal*.

'तुलसी' holds the three views as *unsound*,—the three being *delusions* (भ्रम) and *he* alone *knows* of *himself* who is *free* from the three *delusions* (तीन भ्रम)

The three *delusions* clearly appear to have been *founded* or *based* on the three delusions better known as 'सत', 'रज' and 'तम' or 'good', 'bad', 'indifferernt'—also known as 'matter' (माया) or pleasing delusions—*hard* to *overcome*.

—"दैवी ह्येषा गुणमयी मम माया दुरत्यया"—गीता ७.१४

—divine spell consisting in the dispositions.—Gita 7.14

Nature is hard to overcome—Gita 7.14 (Here, again the *spin* of Matter and Mind is 7/14 or the value of spin is one-half)

'तुलसी' holds the three views as wholly materialistic—are less meaningful to *self-realisation*.

"तुलसीदास परिहरै तीन भ्रम, सो आपन पहिचानै"—विनयपद १११

Self realisation means *realisation* of the Soul—knowing 'self'—*weakness* and *strength* of the MAN...to the extent of human *weaknesses* generated by Matter and Mind or by 'सत', 'रज' and 'तम' Man is *weak* and to the extent of *strength* of the Soul, Man is *strong*—because of *ego* Man is weak and because of *equanimity*

Man is strong—*a human* mix of 'ego' and 'equanimity' is the *final search* in life and living and the fulfilment—'कृतकृत्यश्च'—गीता १५.२० thereof.

Know it once for all that the greatest misfortunes men fall into *arise* from themselves.

Gita in Chapter 14 speaks in the *same* terms—"गुणातीतो" गीता १४.२१, 'प्रज्ञा प्रतिष्ठता,—गीता २.५७/५८, or 'ब्राह्मी स्थिति'—गीता २.७२, or 'स्थितिप्रज्ञ'–गीता २.५४ or 'स्थितोऽस्मि'–गीता १८.७३ or 'रागद्वेष वियुक्त'–गीता २.६४—*crossing above the three dispositions*—Mind restored to it is original state(स्थितोऽस्मि)and the Soul *expanded* into *universality*—Mind, a *university*.

All these Gita-words simply mean 'EVEN MIND' EVEN-NESS of Mind or Equanimity—'EVEN MIND' as against 'EVIL MIND'.

In short, *faith* in Man *restored*, compassion—, 'करुणा'–गीता १२.१३, for all that *suffers* and a tenderness for all that *breaths or breaths not*—exemption from every prejudice *enthroned*—such is the knowledge of the 'Self'—*individual freedom* of Mind always *subjected* to the social control of the Soul—*this is* all.

Here the words of 'तुलसी'—'जुगुल-प्रबल कोउ माने' may *first* be interpreted in terms of science and *thereafter* in terms of Gita.

A student of science knows : "James Clerk Maxwell (1831–1879) without touching tolescope but by *intutive deductions* of his powerful mathematics set the then *raised or raging controversy*—'whether the Saturn's rings are solid or fluid' ?—by holding that the *only structure—stable structure* would be *neither* a fluid *nor* a total solid but *fludized solid*[1] or in other words, the rings should be *composed* of innumerable particles *all in motion*. The controversy was thus set at rest. The *principle* is the *same*—'method' being *represented* by Mind and 'Solid' by the Soul—only through Matter can be *explained* the Soul.

Now, hear the same thing in terms of Gita.

1. See : Science Reporter, February, 1972.

Maxwell's *fluid* and *solid* relations may well speak and explain *love* and *hate* relations—

—'रागद्वेषौ व्यवस्थितौ'—गीता ३.३४

Of the World or of 2 contraries—black and white, pain and pleasure, Man and Woman, 'Yes' and 'No' or, in short, say, may explain the principle of *pair-production* in this World as the fundamental *base* of creation.

Gita 4.16 speaks with a *question* mark—?

—'किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥'—गीता ४.१६

—What is work, what is no work—even the wise are *perplexed* here—Gita 4.16

Gita 4.18 speaks with a *question* mark...?

—'कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥'—गीता ४.१८

He who sees 'no work *in* 'work' and 'work' *in* 'no work'—he is *wise* among men—Gita 4.18

What is *fluidized solid* to Maxwell is 'work in *no work*' and *no work in work*[1] to Gita 4.18 or 'गुन में निर्गुन', 'निर्गुन में गुन' to 'कबीर' or 'जुगुल प्रबल कोउ माने' to 'तुलसी', against the concept in Dialectical Materialism of the *real world* as the world of 'Matter' alone or against the concept in Indian phlosophy of the *real world* as the world of *Soul alone*. The *truth* is the two worlds—real and *unreal*—World of Matter/Mind and the World of the Soul or, say simply, the world of Matter/Mind and the Soul—the two constitute the real *world*—the two like substantive and procedural law constitute the *unity*—the two go to achieve the same objective *reality*.

To the same effects are the words of 'कबीर'.

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1. 'fludized-solid' is an alloy of fluid and solid—disconnected particles (solid)—'all in motion' (fluid)

Note : 3 years before his death Maxwell had published his work, Matter and Motion. Maxwell died on 5th November, 1879.

—'सन्तौं ! धोका का सों कहिये ?

गुन में निर्गुण, निर्गुण में गुण, बाँट छाँड़ि क्यों बहिये'—कबीर

Saints ! whom to speak of *illusions*—the *fact* is :—in 'गुन' *is* 'निर्गुन' and in 'निर्गुन' *is* 'गुन', why leave away *the right path* ?

—Kabir.

In other words, Maxwell saw *fluid* in *solid* and *solid* in *fluid* and discovered `*fluidized-solid*[1]—each (fluid or solid) taken by itself is 'aboslute' and in relation to other is the 'relative' just as Dirac's electron is *bound* and *free* or just as Man is both *bound* and *free*—

—'परवश जीव स्ववश भगवन्ता'—तुलसी

Because of Mind 'man' is *bound*, because of the Soul 'man' *is free*.

Thus no one is exempt from the *alloy* or *mix* of *real* in *unreal* and *unreal* in *real* and to say, that to Karl Marx the *real* world is Matter'/Mind and to Darwin the *real* world was the *Soul alone* is wholly *unsound* — the *true* and *human* relation of each being based on the concept of 'relativity' in the pair-production scheme of the Creation—of the pair each taken by itself is the *absolute*, and in reation to other is the *relative* with the result that Karl Marx and Darwin, though contemporary, yet each is the *complement to the* other.

In other words, by necessary implication a 'YES' (MATTER AND MIND) can not *deny* the existence of a 'NO' ('THE SOUL'). A 'positive' can not deny the existence of a 'negative'. But, here, it must, also be noted a short question ?

Who is that creature that denies the *existence* of the SUN. ?

1. Ibid 192.

The answer is 'OWL'[1].

—'ज्यों दिनकरहि उलूक न मानत, परि आई यह टेव'—सूरविनयपद ११९

To *repeat*, Mind is *question*, the Soul is *answer*.

It was because of this that 'राम' of 'तुलसी' was/*had risen above the three dispositions*—

—'हर्ष-विषाद रहित रघुराई'—तुलसी

To repeat again, the words of Dr. Johnson [2]—

"The fountain of contentment springs in Mind and the Soul (here I have added the words 'the Soul') and he who has so little knowledge of human nature or disposition as to seek happiness by changing anything like shirts (here I have added 'the words' 'like shirts') but his own disposition will waste his life in fruitless efforts and multiply *the griefs* which he *proposes* to cure."

—'निर्वैरः सर्वभूतेषु'—गीता ११.५५

ILL-WILL TO NONE

—non-alignment

The Religion of Man is the Man Himself—in brief, all it means is 'निर्वैरः सर्वभूतेषु'—गीता ११.५५—*ill-will to none.*

Foreign policy of India is based *on ill-will to none* or, say, in other words, *Non-Alignment* is the foreign policy of India—*joining no* power-block.

If the two power blocks--U. S. S. R. (Russia) and U.S.A. (America) that hold the cards today in the *field* of Balance of Power, per chance, *go out of temper*, how India would *react* in her defence as also in defence of those that *dedicate* to *non-violence* and *equanimity*—'अहिंसा, समता'—गीता १०.५--the Gita principle of life and living for, to quote the words of India's First Prime Minister, Jawahar Lal Nehru speaking at a Nehru-Bulganin or Indo-Soviet relations in 1951, "...Soviet Prime Minister speaking", "if we, Russians, are friends, we are friends unto death; and if we are

1. Owl does not have any natural enemy.
2. Ibid. p. 5.

enemies, we are enemies unto death" and in reply, Mr. Nehru spoke, "We have no enemies."

At the historic 20th Congress of the Communist Party of the Soviet Union it was declared, in modification of some of the fundamental principles of Marxism, the war is *not* inevitable, that violence is *not* essential for the transformation of society and that there can be different forms of socialism and roads to socialism.',,

"It is India[1] which opened[1] the eyes of Bulganin and Khrushehev to the dangers of violence".

It may be pointed out that the 'अहिंसा' of Guru Nanak did not succeed in the Mohmmadan Period of Indian History, whereas the 'अहिंसा' of Gandhi Ji succeeded in the British Period of Indian History.

And today, non-violence is a war-weapon of the people under the banner of 'non-violence'.

—अहिंसा, समता--गीता १०.५

In Gita 'non-violence' and 'equanimity'–these are the two weapons–the *former* is a *war*-weapon and the latter is a *weapon* to fight life and living in a manner *truely humane.*

HAPPINESS OF WHOLE MAN

'अहिंसा' is the Soul,—non-violence is the Soul-power. 'समता' is Mind—even mind is the health of the Soul, from the two *flows* happiness of the whole man. From Gita Gandhi Ji gave 'अहिंसा' non-violence to the WORLD as a war-weapon.

Gita gives 'अहिंसा' and 'समता'—the former as a *war-weapon* and the latter as a *way* to life and living on this earth--'पद्मा'— to live like a lotus-like one *unattached* to ill-will, power and pelf, pride and prejudice, columny and reproaches, arrogance and antagonism and negative reaction and response—in short, to act without being emotionally involved.

The Religion of India is ill-will to none.

1. North India Patrika 26th June 1977, SUNDAY MAGAZINE—K. P. S. MENON.

10

INDIAN THEORY OF EVOLUTION AND Environment

'झषाणां मकरश्चास्मि'—गीता १०.३१

'Of fishes I am shark'.—Gita 10.31

Man is the decisive factor in every thing, is the creative force for transforming nature and society and finally is the master thereof.

Man is the *unified theme* and meaningful *thought* for a *common well-fare* cause.

Fame, glory, wealth and honour have in the prospect *pleasing* illusions.

Misery is *measured* not by the *nature of evil* but by the *temper* of the sufferer.

MATTER/MIND	THE SOUL
आ	अ
—कृष्ण	—राम
—'Curved line'.	—'Straight line'.
—'Imperfect circle'.	—'Perfect circle'.
—'Non-Euclidean Geometry'	—'Euclidean Geometry'.
—There are as many *problems* or views in this world as there are minds.	—There are as many solutions to worldly problems as there are *healthy* thoughts.

A straight line of Man is :—

Sincerity of Thoughts (मन), Words (वचन) and Deeds (कर्म) —all in a *straight* line.

In the Indian Theory of Evolution or what is known as 'दशावतार' or 'Ten Incarnations' from 'fish'(मीन) to matured human

mind, to 'राम' holding 'renunciation'—(त्याग) as the *base unit* of *life* and *living* but *the* concept of 'renunciation' (त्याग) is hard to carry, as hard as the concepts of 'mass', 'charge' and 'spin' in physics are difficult to understand and carry in practical life with the result that a retrogression steps in and after 'राम' came 'कृष्ण' with an offer of 'even mind' to Man to act—evolution from 'renunciation, the higher, the negative, or, say, from the soul-contents and concept, the Soul, the higher, the negative to '*action with even mind*', to 'Matter' and Mind in human form in the personality of 'कृष्ण', 'matter and mind', the *lower*, the *positive*, or, say as 'the Soul' came first by and of itself-'स्वप्रकाशित' after the Soul, came 'Matter' by and of itself 'स्वायम्भू', or say as the former, 'the Soul' came as the 'seer'—'उपदृष्टा'—गीता १३.२२ 'and' Matter (इन्द्रियां) came as the 'seen', the relation of the Soul and Matter being that of the 'seer' and the 'seen' and the straight line of the Make-up of Man is :—

—'the soul', 'matter' and 'mind'.

But this straight line is not so straight as it appears for the reason that in Indian Theory of Evolution or the 'Ten Incarnations' first is that of the 'fish'. And why a 'fish'? The answer is that human mind is reticular—net-like. This world, therefore, has a net and fish system of life and living. Net and fish system is derived and is founded on 'self' of Man. Next incarnation is of 'tortoise' (कच्छप or 'कूर्म')—a tortoise draws all its limbs from all directions—. human mind has a tortoise-like capacity to withdraw senses from sense-objects. and the soul draws to itself like a tortiose. But these'incarnations'belong to the 'water-world' with the result that the Indian Theory of Evolution or the 'Avatara' is founded on the *duality* of 'divinity' and 'humanity', the 'fundamental' base of the two is *energy*—hydrogen (water) converted into helium is energy. Evolution is of human mind and human personality. Evolution developes from 'self' into 'self-consciousness'—into selflessness,-energy always playing the dominant role, or of the force of being—'the divinity

has ever *displayed* through 'humanity' and has not come as 'magic'.

Next to tortoise comes 'शूकर' (hog) and thereafter 'नरहरि', (half man-half lion) and then 'वामन' or 'dwarf', a dwarfed standard of human mind and personality founded neither on the whole truth of the 'self' nor on the whole truth of 'Nature/Matter'. As sixth step came 'भृगुपति' 'the lower passion personified' and to balance off the same came the final force of a matured mind in the form of 'रघुपति' or 'राम' with even mind—'हर्ष-विषाद रहित रघुराई'—तुलसी—or 'the Soul' in human form—this is from 'mind' to 'the Soul'. This is the end.

After 'रघुपति' or 'राम' or 'the Soul' in human form the process *reverses* and after 'राम' came 'कृष्णा' or 'Matter and Mind' and after 'कृष्णा' came Buddha (b 563. B. C.) as the ninth Avtar or Incarnation or 'बुद्धा', *the human disposition* in human form—Buddha preached and practiced the operative philosophy of 'thoughts' (मन), 'words' (वचन) and 'deeds' (कर्म), compassion-'करुणा' and a tenderness-'दयालुता' for all that breaths and breaths not. And in the old world at one and the same time Zoraster (b. 600 B. C.) in Parsia, Confucius (b. 551. B. C.) in China and Buddha (b. 563 B. C.) preached and practiced the philosophy of :--

THOUGHT, (मन), WORDS, (वचन) and DEEDS, (कर्म) ।

In the new World, 'तुलसी' in 'रामायण' and Gita in Chapter 17. Shloke 14.15.16. speak of the same operative philosophy of 'मन' ('thoughts'), 'वचन' ('words') and 'कर्म' of ('deeds')...all in a straight line.

Tenth Incarnation is yet to come--'कल्कि-अवतार' ।

And this is what Man has lost today :—Man has *lost* the *sincerity* of Thoughts (मन), Words (वचन) and Deeds (कर्म) ।

Human personality develops from complexes to complex-free—develops on the sincerity of one's *thoughts*, *words* and *deeds*. This development takes place on an inner wheel of 'even mind'. Action of 'even mind' is *liberating*.

In 'Dialectical Materialism' the content and concept of 'the soul' stand discarded and discredited.

This position has been arrived at the discovery of 'psychic activity' of mind by I. Pavlov (1849—1936)—the theory of higher nervous activity developed by Pavlov is profoundly materialistic; it refutes all religious and idealistic concept of the 'soul' and of the unknowable "work of the soul."

"Pavlov theory is one of the natural science foundations of the materialist world outlook which holds that the world is objective and knowable".

There can be no quarrel or dispute that the world is 'objective' for the simple reason that human mind is 'subjective'.

But, of Mind and the 'Soul', the former is 'subjective'—the Soul is knowable and everyone, everywhere knows the Soul so perfectly in all his daily affairs, dealings and transactions as one knows his 'mind'.

Every final transaction of Man, whoever he be, whereever he be, ends in a 'Yes' or in a 'No' and no one is immune from these two words from the simple most to *complex* human dealings on this earth, in waters, in space.

The final close-up or make-up of Man is centered, concentrated and confined to the sincereity or insincereity of a 'YES' or 'NO' or in 'both'.

The final straight line of Man is a straight line of a YES and 'NO'—*each*, the most sincere.

The geometry of earth is a geometry of a 'straight line' and of a 'perfect circle' known as Euclidean and the geometry of Space known as non-Euclidean is a geometry of a 'curved line' and an 'imperfect circle'. Light close to the Sun travels in a 'curved line' and on earth it travels in a straight line. Since light close to the Sun travels in a curved line, the space is curved. The circle of 'Earth', 'the Sun', 'the Moon', 'Mercury' and 'Venus'

being perfect circles, the circle of 'the Mars', 'Jupiter', 'Saturn', 'Uranus', 'Neptune' and 'Pluto' being 'imperfect circles'.

Mind rotating at its axis, 'the senses', is the 'self' and 'sex' and rotating around the soul is 'selflessness' and the sublimation of the 'sex' or eroticism refined.

The axis of the earth is just an 'imaginary line'.

Of 'self' and 'selflessness', each taken by itself is 'the absolue' and in relation to the other is the 'relative'. The 'self' is 'evil and narrow mind' and is helpless to measure the amplitude of the world.

Of 'men' and 'women', each taken by him or herself is the 'absolute' and in relation to the other is the 'relative' and the two compose the 'fullness' of humanity.

Of 'Mind' and 'the Soul', each taken by itself is the 'absolute' and in relation to the other is 'the relative' and the two compose the fullness of Man.

Of 'राम' and 'कृष्ण', each taken by himself is 'the absolute' and in relation to the other is 'the relative' and the two compose the fullness of Man and his World, his Universe—in 'राम', 'the Soul' or 'renunciation' assuming human form and in 'कृष्ण' 'matter and mind' or 'action with even mind' assuming human form and Man is the social integration of 'action with even mind' and 'renunciation' or is the social integration of his 'longings' and 'be-longings' or is the social integration of 'Mind' and 'the Soul', or, say, finally, Man is the social integration of 'Yes' and 'No'.

To mankind 'राम' gave 'renunciation and 'कृष्ण' gave 'action with even mind'—the two put together constitute the Divinity of God or the Dignity of Man.

The Dignity of Man lies in the 'sincerity of his own 'Yes' and 'No', in the Creativity of his own Mind and the sublimity of his Soul and nothing beyond.

Thus 'राम' and 'कृष्ण' as Mind and the Soul, the former

as the Soul and the latter as Mind form an integral part of Man and the two—'कृष्ण' and 'राम' as Mind and the Soul respectively play the role of a final close-up or make-up of a 'yes' and 'no' in the development of human personality from *complexes to complex-free* just in the same way as a characteristic[1] feature of modern Constitutions of America, Switzerland, Germany, Ireland' U.S.S R. and India or say, from the time of Tom Paine's Rights of Man, Jefferson's Declaration ef Rights, Rousseau and the French Revolution down to U.N.O. the assertion and emphasis is on the development of *human*[1] *personality*.

Let, therefore, the whole modern world examine patiently, calmly and without prejudice the truth of Perfect Circle of Man—*reality* of the individual life as the centre, *relativity* of mankind as the 'radius' and the *Totality* of Life as the circumference.

Indian Theory of Evolution of thought did not stop at 'राम' and 'कृष्ण' and went a step further to the 9th Incarnation—to Buddha (b. 563 B. C.) who gave to Mankind *human disposition* as a whole in Right Thoughts (सम्यक् मन), Right Words (सम्यक् वचन), and Right Deeds (सम्यक् कर्म) which has been so loudly spoken of in 'रामायण' by 'तुलसी' :—

—'सखा परम परमारथ ऐहु ।
मन कर्म वचन राम पग नेहु ॥'—तुलसी (अयोध्या काण्ड)

—'Friends' ! The Greatest good is to be true by thought, word and deed to the feet of राम ।

and in Gita Chapter 17 and Shlokes 14,15.and 16, as it was so loudly and convincigly carried by Zoroster (b. 600 B. C.) in Persia and Confucius (b. 551 B. C.) in China, at one and same time.

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1. A.I.R. 1951 Allahabad. 257 (Para 196). Moti Lal Vs U.P. Govt.

The outer Sun illumines the whole world, the inner Sun, the Soul illumines all bodies :—

'—यथा प्रकाशयत्येकः कृत्स्नं लोकमिमंरविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥'—गीता १३.३३

As the one sun illumines the whole world, so does the soul, O Bharat, illumine all the bodies.—Gita 13.33.

And the World claims :

"Weakness, anger, greed, jealousy—some form of human aberation–have come to the surface everywhere and human sanctions have vainly beaten against the irrational, the misguided, impulsive and ill-conditioned. For reasons too subtle and too complex to understand the ordinary pressures and expectancies that pattern the individual's conduct into confirmity break-down in given instances. They have alsways done so; they always will. No way of drawing the scheme of the good life has yet been discovered which would fulfil the needs of all beings at times."

This claim of the World—'no way of drawing the scheme of good life has yet been discovered that would fulfil the needs of all human beings at all times'—the Gita *refutes most*.

The ir-revocable *gift* of Gita to 'mankind' is 'even mind'. It has not the *contents* of an ideology but has a driving force to bring about a transformation of the society in a manner to respond to the urges and aspirations of Man and to arrange the world in a manner—*truely humane*...to fulfil the needs of all human beings, in general.

Evolution of thought rests on Mind as 'yes and on the Soul as 'no'—the former fishes an 'idea', energises it with its own light and immediately declares it as the 'whole truth' but the Soul *enlightens* Mind and says, 'no', 'it is not'—'it is not' the whole truth'. Go ahead. A free and searching mind...free *means*

free from prejudice and searching *means* searching the objective satisfaction of the Soul—or good conscience..... goes by *checks* and *balances* to arrive at the truth—true to the Soul—to the happiness thereof, or, say, simply, as the reasercher ('ज्ञानतपसा'—गीता ४.१०) effects an equilibrium between Mind and the Soul or the Soul attracts Mind or appreciates the meaning, content, import, concept and the massage there-of and reads out to Mankind,in particular, and to the Totality of Life,in general.

EVOLUTION-PROCESS OPERATING

...Ten Incarnations

Sr. No. of Incarnation.	Incarnation.	*Representing.*
First.	'मीन'—Fish.	...Mind—mind is reticular —net-like.
Second.	'कूर्म'—Tortoise Gita 2.58	...withdraw its limbs...so senses have a capacity to withdraw themselves from sense-objects.
Third.	'शूकर'—Hog.	...mind so mean. Of the mind that can deliberately pollute itself with ideal wickedness for the sake of spreading contagion in society........degradation of human dignity.
Fourth.	'नरहरि'—Half man-half lion	...mind operating within itself what it pictures to itself from the exercise of its own powers--*conceptions*-beings and things which have no place in nature.
Fifth.	'वामन'—Dwarf.	...a very small human being possessing characteristics of animal or plants.

Sixth.	'भृगुपति'--Passions.	......Passions...'passions are enemies'.
Seventh.	'राम'--Rama.	...the Soul--Renunciation. Benevolence of the soul comprehending all mankind as also its associates-animal, insect, plant.
Eighth.	'कृष्ण'--Krishna	...Matter/Mind. Temper most placed. Even Mind. Heart most social.
Ninth.	'बुद्ध'--Buddha. (b 563 B. C.)	--Human disposition as a whole—the whole *frame* and *texure* of Mind-comprehending springs and motives of action including temper that respects the bias and tone of feelings with ability to correct errors of temper.
Tenth.	'कल्कि अवतार'	...Yet *to come.* ...Those who are prone to be passionate must learn to be *dispassionate,* polite, graceful and sensible.

In short, evolution process of human personality *aims at qualifying* Mind for *great attainments*—for a silent *conquest by Man of himself* and here it must also be noted that providence, for the most part, sets us upon a *level* (which Gita holds as 'equillibrium'/evenness of Mind/equanimity), if it renders us *perfect* in one accomplishment, it generally leaves us *defective* in another. For example, if there is a deficiency in the speaker/author, there will not be sufficient attention and regard paid to the thing spoken or written.

Man is weak because of 'Matter/Mind' and is strong becuase of the Soul.

ENVIRONMENT

In 19th Century, in the Century of Karl Marx, Darwin and many other distingushed scientists the theory of evolution created by Darwin had a serious *sociological* impact on the *quality* of *human life,* whereas in this 20th Gentury the other frontier of the sociological impact on the *qaulity* of *human life* is a *link* of *race* and *intelligence* as recently stresed by British Medical Association with the result that 'EVOLUTION' and 'ENVIRONMENT' are today the two *frontiers* of Science and the clear result is that if 'unemployment' and 'poor housing' *are not tackled*, anyone, black and white, can be *forced* into a life of *crime.* Crime is eternal because of the Gita principle of 'रज' or activity principle.

If the *link* of *race* and *intelligence* is satisfactorily established, it would undoubtedly go a long way to support the Gita theory of *division* of labour or work on the basis of *human disposition* as finally settled and approved for the *quality* of human life.

Of 'evolution'and 'environment' education is an important aspect.

Education involves training people to be *social beings* fully prepared mentally, morally and physically. In order to become *social beings,* they should first have sound *social conciousness.* If the younger generation born in this era is not armed with progressive ideas and if they are ignorant of science, technique or literature and art or they have no opportuniny to spare themselves to such noble pursuits--to enjoy art and literature as the men of our era of social reconstruction, they can not be held as *social beings.*

It is most important in training and educating people in the art of 'even mind' or 'equanimity' as the social doctrine to

turn out people best fitted *to man* public administration, being equipped with 'even mind' in their daily dealings, affairs, and human transactions which are not *rigid* but *flexible* or *veriable* and from this point of view the immediate task is to *remould* their *ideology* in a progressive and emphatic way. If a Man or people is or are idelogically *backward* and morally *degenarate,* he can not but be regarded as possessing less important human quality for a *quality* of human life and be held as mentaly *disabled* in our Society.

EDUCATION

Life is education. In other words, education is *life-based.* Just as *sex* is *the foundation* of the institute of *marriage,* so marriage, in its turn, is a refined social system of *relations* of man and woman for a family, house, lineage and race—the number, union, condition and quality of its members—bound by affection, customs, in short, family *makes one heart* in the happiness, in the bossom of family, and if one can not find happiness therein, one will seek for it in vain elsewhere—if happiness can not be found in man, woman and children, it is vain to seek for it elsewhere except in its own Mind and the Soul.

Education comprehends not only the formation of mind, but also the regulation of heart and the establishment of principles.

To the author, education simply means development of *even mind* in daily dealings, affairs, transactions and they are not to be tied to textual interpretations but are *veriable* and go like cause and effect. Even mind is the health or plinth for the Soul and realization thereof. In short, education must, be life-based and be so imparted that the learner be ever *true* to *himself* in his every 'Yes' and 'No', always commanding his 'narrow self' or his 'personal' to 'richly endow' itself for an 'universal approach' to all human problems.

Today, India is passing through a make-up of an educaional structure and a new 10 plus 2 educational system in proper perspective is in *the making*—to effect a big change in the history of the country's educational development to meet the social needs.

The only stable educational structure is a *self-recons-traction*'–'स्व-निर्माण'—based on a *negative* life and a *positive* living—living with ease of Mind and sublimity of the Soul—an action with *even mind* and *renunciation*—renunciaton simply means a balanced view of 'matter' for the good of everyone, everywhere.

Such is the pattern and project of education—life-based education *of* and *for* MAN.

Here, the question is not of the success or failure of *this* or *that system* including the proposed new system—10 plus 2—but the simple question is if education *accords* with the *universal sense* of the human mind...if education truns out *social beings* to man the public administration for the good of everyone, everywhere.

The author proposes a 'समता विश्वविद्यालय' at 'कुरुक्षेत्र' or at 'चित्रकूट', wholly *secular* in character and *unaided* by Government, based on 'self-help', 'co-operation', 'balanced growth', 'voluntary service' and 'community social work' and consistently brought into the *frame* of *assimilation* located in the *flank* and *fold* of the History of India,...History of Man—the University *that rises* into Man—not what he *suffers* but how he *bears* it, not the circumstance of life but the behaviour in *that* circumstance to be the solid distinction for human understanding to be awakened to meet the crossimpulse of some violent passion or a weight of woe or burden of life...to *free* the Soul from all corporal alliance—such and the like are expected to form the basis *for courses* of training and instructions thereat.

Frame OF HUMAN PERSONALITY

राम और कृष्ण

—'मर्यादा पुरुषोत्तम श्री राम'

—THE SOUL IN HUMAN FORM

--*life.*

—'योगेश्वर श्री कृष्ण'

—MATTER AND MIND IN HUMAN FORM

—*living.*

Man is the *base* unit of World, Matter, Mind and the Soul put together is the *base unit* of Man.

Life is *negative,* living is *positive.*

—A CHAIN OF ACTION, REACTION, RENUNCIATION AND RESIGNATION

Fire--the generating principle

--Common Man to live in Bliss and Light.

MIND	THE SOUL
'आ'	'अ'
--कृष्ण	--राम
--Matter and Mind.	--the Soul.
—Action-reaction.	--Renunciation—'त्याग'
—Newton's Third Law :—	—Gita's Fourth Law :—
—*action-re-action.*	--*Renunciation*--Gita 5.6
—'कर्मयोगी'	—सांख्ययोगी', 'ज्ञानयोगी'
--Matter and Energy.	
—'प्रकृति और गुण'	
—Matter and Motion.	—Constant.—'स्थाणुरचलोऽयं'
—Matter and Anti-matter.	--गीता २.२४
—Matter and Field.	--Field and the Knower.
--अग्नि और सोम	—'क्षेत्र क्षेत्रज्ञ'--गीता १३.२
--*Hot fire* and *cold fire.*	
--All-Embarrassing,	—All-Embracing.

—Evil Mind.	—Even Mind.
—Narrow Mind.	—Amplitude of the World.
—Perverse Mind.	—Broad Mind.
—No physical force displays the role of an observer.	—'Observer'—'उपद्रष्टा' —गीता १३.२२
—'अपरा'—गीता ७.५	—'परा'—गीता ७.५
—Vigintillion.	—द्व-पर
—1 followed by 63 Zeros.	—1 followed by 71 Zeros.
—Human endeavour.	—Divine will.
—Course of Light from North to South.	—Course of Life from South to North.

'Matter' is *action.*

Mind is *re-action.*

The Soul is *renunciation.*

Matter is 'motion', the Soul is 'constant'.

Matter *acts,* Mind *reacts,* the Soul *renunciates*
Matter is West, the Soul is the East.

COURSE OF LIGHT AND LIFE

Light is matter and the course of light is from North to South—the course of electron is from North to South and, therefore the course of 'Life' is from South to North. It was for this reason that 'भीष्म पितामह' in the battle field of Kuruksetra, though lying on the bed of arrows, yet, preferred death only when the Sun had gone on its Northern Course 'उत्तरायण'-गीता ८.२४ and not while it was on its Southern Course.

In India 'universal love'—'भक्ति' – came from South to North.— 'भक्ति द्राविड ऊपजी'. From 'शंकराचार्य (686), to वल्लभाचार्य —all the Acharayas—'यामुनाचार्य', 'रामानुजाचार्य', 'निम्बार्काचार्य'— माधवाचार्य, वल्लभाचार्य came from south to north with message to 'universal love'—'भक्ति' and good-will.

In fact, on the Soil of India the *development* of human personality has taken place wholly on the generation of 'thought' ever rotating around what is called, 'समष्टि', 'समभाव'. 'समदृष्टि' 'सम'-evenness of Mind or *assimilation* wholly untouched by what in West, is called *class-struggle* or *class-privilege* with one single result that from or on the day Man on this earth learnt for the *first time* to kindle, 'fire' (अग्नि) a 'generating principle' was discoverd and in due course of time it assumed the form known as 'अग्नि' and 'सोम' or 'गरम अग्नि' (hot fire) and 'ठन्डी अग्नि' (cold fire) respectively and soon 'fire' assumed names and forms of energy such as—'मन-प्राण-वाक्', 'अग्नि-इन्द्र-सोम', 'ऋक-यजु-साम'—गीता ९.१७—अव्यय-अक्षर-क्षर', 'पर-परावर-अवर', 'स्वयम्भू-सूर्य्यं-पृथ्वी', 'बीजप्रद-पिता' और 'महद्ब्रह्म', 'रुद्र-शिव', 'उमा-पार्वती', 'स्वयम्भू-परमेष्ठी', 'रेतस्-यौनि', 'वृषानर-पोषानारी', 'पिता-माता', 'अगिंरस-भृगु'; 'पुरुष-प्रकृति', इत्यादि—The words, 'पुरुष' for 'The Soul' and 'प्रकृति' for Matter, having been taken from 'सांख्य' philosophy of 'कपिल' and energy *evolving around* finally came to be recorded in the World of Matter or Science as *the potential*, the *kinetic*, *inertia*, and the thermal energy', 'zero energy' included, *energy line* or *link* is : fire, chemical energy (coal), steam, electricity, thermal, heliocity.

The generating principle' has assumed 'names' and 'forms' different and the most ancient and modern name is 'Man and 'Woman'. The Soul is 'Man', Matter is 'Woman'. Gita 14.3 speaks thus:.

"—मम् योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥"—गीता १४.३

Great Nature/Matter (प्रकृति) is my womb (योनिर्महद्ब्रह्म); in that I place the germ; and from there is the birth of all beings, O Bharat.—Gita 14.3

and in Gita 7.11 it has been said as :—

—'धर्माविरुद्धो भूतेषु कामोऽस्मि'—गीता ७.११

I am the desire in all creatures which is not in conflict

with law, or say, 'I am potentiality for procreation'.—Gita 7.11 and in Rik-Veda it has been said, 'कामस्तदग्रे प्रथम बीजयदासीत'—sex, the first seed.

Thus, from above it is clear that the 'generating principle' is the *fundamental*, *foundational* and *basic principle* to frame *human personality*.

In Hindi and Sanskrit Literature and Philosophy the *thought* on the development of human personality generates as' :

प्रण्व तत्त्व ओंकार—वेद—ब्राह्मण--आरण्यक--उपनिषद्—रामायण—महाभारत—गीता—सूत्र—स्मृतियाँ--वेदांग--कपिल--पतंजलि जैमिनि--गौतम --कणाद--वेदान्त-इतिहास और पुराण-भगवान बुद्ध--महाबीर स्वामी--अशोक, महेन्द्र-स्थविर (२३९ ई० पू०-२९९ ई० पू०)—अश्वघोष (ईसा की प्रथम शताब्दी) नागार्जुन (ईसा की द्वितीय शताब्दी) —कालीदास--भवभूति—दण्डी--भारवि माघ--जगदगुरु श्री शंकराचार्य (६८६ई०)--पुष्य--(७१३ई०—सरहपा--(७५०-८०६ ई०) यामुनाचार्य—रामानुजाचार्य्य—निम्बार्काचार्य्य--माधवाचार्य, नामदेव--रामानन्द—विद्यापति—कबीर—चण्डीदास—रैदास—जयदेव-नानक—वलल्भाचार्य्य — सूर —चैतन्य--जायसी--मीरा--नरसी--तुलसी--दादू—नरोत्तम--रहीम—रज़मनामा (महाभारत)—सीरुल-अकबर (उपनिषद)—केसव-रसखान सेनापति—सुन्दर-नाभादास--तुकाराम—तिलक, रवीन्द्रनाथ टैगोर, गांधी, नेहरू, डा० 'राजेन्द्र प्रसाद', डा० 'राधाकृष्णन्' क्रमशः ?

The 'thought' evolved' in the '*association*' of the principle of '*renunciation*' as the 'life-principle' of 'राम' and the principle of '*action with even mind*' as the life-principle of 'कृष्ण' just to enrich and energies Mankind to live *negatively* and act *positively*, to think *objectively* and probe *subjectively*—to search the *inner* to endow the *outer*, in a word, to cherish each other for the highest good of everyone, everywhere, and to speak *authoritatively*, yet, with all humility in order to maintain the World's Order—(लोक संग्रह) and finally to carry out the Cosmic Will o creating ONE MAN : ONE WORLD.

This is Gita.

Not the Constitution of a Country or the Parliament thereof but Supreme is 'MAN[1]'.

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1. *Ibid.*

'Even Mind' is Gita.

And why 'even mind' or 'equanimity' ?

Medical science speaks thus :—

> "The cerebral hemispheres of man as a social being possess very highly refined synthetizing properties, which at once sharply distinguish his higher nervous activity from that of animals." (K. Bykov)

'The main distinguishing characteristic of man's higher nervous activity is connected with human *speech*. The word, speech undcr-lies man's ability (the ability of his brain) to form general ideas and concepts and to think *abstractly and logically*. By thinking, using the brain and its cortex man discovers the laws of nature which enable him to remake it.'

Individual endeavour—'व्यवसायोऽस्मि' गीता १०.३६—'I am effort',—Gita 10.36. is ever subject to the *good-will of* Man. *for* Mankind is ever subject to laws of social beings and the laws of nature, divine-will or Cosmic-will ever *renunciating* in the direction of individual effort or endeavour.

Gita gives Man a complex-free personality and a co-ordinated life *to rule* not only the 'waves' but the World as a whole.

In Gita individual *pangs* stand redeemed.

And it is no wonder that at the time the Gita was *given* to 'अर्जुन' as representing the 'suffering humanity' the then state of society too was not free from *isms* and stood crippled with the following seperatist tendencies and delusions and disappointments then prevailed :—

> —'सदसद्वाद', 'क्षराक्षरवाद', 'समष्टि-व्यष्टिवाद', क्षेत्र-क्षेत्रज्ञवाद', 'परावर-ब्रह्मवाद', 'विद्याविद्यावाद', 'व्यक्ताव्यक्तवाद',—'मोक्ष', 'यज्ञ', 'वाणप्रस्थ', 'गृहस्थ', 'राजधर्म', 'आत्मतत्व', 'गुरुचर्य्या', 'माता-पिता', को ही श्रेष्ठ मानने वाले, सत्येन (छान्दोग्य ८, ३, ४.) 'आर्हंभिमुख' (militarists), 'वेदव्रत', 'समदर्शन—all these finally were merged in a 'शास्त्र-कुल'—family of *Shastres* just as India has a पर्वत-कुल' or family of mountains.

In the human organism a 'disease' is not a local disturbance but is a marbid state of the whole organism and so Man of today, having gone *reactionary*—sharply *reacting* and *displaying passions* to *dethrone* himself, is to be pulled back from the gravitational pull of 'isms', 'ions', 'affiliations' and 'affinities.'

The 'die' to cast and recast a 'higher life' is *degradation* but that *degradation*—degradation of higher life, is to confer on 'Common Man' a *life of ease of Mind* and *harmony* of the *Soul*... the Common Man to *live in BLISS AND LIGHT*...*ever* and for-*ever*.

This is BLISS AND LIGHT.

Matter *acts*, Mind *reacts*, 'the Soul' *renunciates* and Man *surrenders*...surrenders *not* to the Worlds' military, naval, and air forces but *surrenders* to the Totality of Life...'सचराचर'.

This is 'सर्वधर्मान्परित्यज्य'—गीता १८.६५.

THE *Die* TO CAST AND RECAST A HIGHER LIFE

'करुणा'—गीता १२·१३

—Throughout history the most terrible form of tyranny has been the forcing on human beings of what someone believes to be good for them.

—Human nature has to be protected against itself in order that good in intent may not become the evil in effect.

'Universal love' simply means 'no difference between Man and Man,...the 'off-spring' of the Soul. 'Uuiversa love' (भक्ति) is 'universal life'.

MIND	THE SOUL
'आ'	'अ'
—कृष्ण	—राम
—Repression.	--Restraint.
--Material Sacrifice.	--Knowledge as sacrifice.
--Gita 4.28	--Gita 4.33

'श्रेयान द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः'—गीता ४.३३

Knowledge as sacrifice is superior to material sacrifices.—Gita 4.33

To cast a real 'कर्मयोगी',

To recast a true 'ज्ञानयोगी',

To cast and *recast* the 'कर्मयोगी' and 'ज्ञानयोगी' *into* a complex-free personality :—

--'आनन्दं', 'the Blissful',

—'सुन्दरं', 'the Beautiful',

—'शुद्धं', 'the Bountiful,'[1]

...a personality dedicated to 'Universal Love' or 'भक्ति' or 'भक्त',

degradation

is

the *die.*

---

1. Wherever there is disress, humanity *flies* to its relief.

That alone who endures life-long degradation and departs unheard, unsung, and unhonoured–that alone leads a *higher life*, no complexes and works out his existence as a real benefactor of Mankind with his self-effacement for the higher *self* of all and 'the All'. This is based on energy principle.

Energy degrades from higher form to lower form and is not *reconverted back* from lower to higher form.

Light *degrades*. Time *ungrades.*

In Hindu Law 'the self-effacement by a widow must be complete self-effacement with respect to the whole of the estate'. 'In fact, it is a bonafide and total renunciation of the widow's right to hold the properties and surrender should not be a mere device to divide the estate with the reversioners'. (See A.I R. 1958 S. C. 914 Kamla Bai Vs. Sheo Shanker Dayal and A.I.R. 1952 S. C. 109. Mummareddi Nagi Reddi Vs. Piti Durairaja Naidu.)

But a'self-effacement' of or by a'भक्त' is wholly of a different kind—it is a complete physical self-effacement—no attachment, a complete 'निर्मोह', yet, *with a deep relationship with all* that *breaths and breaths not* and is *directly related* for the *highest good of everyone, everywhere.* He has a deep insight into'the Boundless',though he himself is a 'compound–being'. His 'inner' is related to 'outer' with one single and higher purpose–*to enrich* Mankind and his associates –the Animal, Insect and Plant life with every breath he takes, with every 'tear' that flows by and of itself and with it flows 'the stream of 'Universal Love' in between 'action' ('कर्म') and 'renunciation' (ज्ञान/त्याग) to bestow and endow all that is 'Beautiful' and Bright, all that is the Blissful and the Bountiful in Man *for* Man and his associates.

This is'कर्मफल त्याग' or 'renunciation of the fruits of action'–state in Gita—12.12.

Chapter 12 (भक्ति योग) has the same number of the Shlokes, as Chapter 15 (पुरुषोत्तम योग) has, the number of Shlokes, namley, 20 speak of no difference between 'भक्त' and

'भगवान' or, in other words, there is no difference between Man and Man.

Liberty is the off-spring of high civilization, but 'liberty' 'equality' and 'fraternity' are the creatures of law—law confers them on Man—of course, 'fraterniy' being an object along with 'liberty' and 'equality' intended to be secured and set forth in the Preamble of the Constitution of India but 'universal love' is the off-spring of the wedlock of 'Matter' and 'the Soul' conceived in the relation and seperation thereof. In what is called 'प्रेम' and 'मोह' or 'राग 'and 'द्वेष' or 'इच्छा' and 'द्वेष' and 'प्रेम' and 'वासना' each of them may better be explained as :—

—'प्रेम मयंक में मोह कलंक है'—लेखक

and each is founded on the 'relation' (सहयोग) and 'seperation' (वियोग) but 'universal love' is that kindered feeling for everyone, everywhere in *flame* but never in *flare* and in which every drop of a single tear flowing by and of itself has a meaningful content to embrace 'all' and 'the All'. 'तुलसी' has spoken of 'universal love' as :

—'मम गुण गावत पुलक शरीरा ।
गदगद् गिरा नयन बह नीरा ।।'—तुलसी

"—while declaring my 'doings'—body shaking, voice choaked, tears flowing."

In 'universal love' mind reflexes and the Soul reflects and Man *retraces* to his original state of Mind and the Soul—'the All-Embracing' as against Mind, 'all-embarrasing'.

The higher life with a higher purpose is *traceable* to no effort on the part of one to force on others what he believes to be 'good' for them and it is for this reason that Indian mind is alert to receiving truth from whatever source or corner it comes and imbibed with this simple truth President Abraham Lincoln (1861-1865) of America has so aptly put :—

'there is no nation good enough to govern another nation.'

Human nature has to be protected against itself in order that 'good' in intent may not become 'evil' in effect. The Soul

feels tortured when 'good intent' or 'good in intent' is misinterpreted and misrepresented and a *tragedy* is enacted.

At one stage of History of World *Man* was a saleable property and the Slave Trade had thrived—was a source of wealth.

Now, 'mind' is a *commercial* commodity and in bribry effort is made to *buy* 'integrity' and 'dignity' of Man and of his office and in the open *market* of *corruption* with matter and mind Man is buying the Soul at a rate cheaper than for which 'mind is bought in the open *market* of *force and fraud* on which is founded the politics of man better known as a 'shrewed politician' with a black spect.

At another stage in 14th Century Man in France had gone down in value--lower than that of a horse.

Nicolaus Copernicus[1] (1473-1543) who watched and continued to watch the heavens night after night for 30 years and gave helio-centric theory to the world--not the Sun but the earth rorates on its own axis and around the Sun and so do the other planets cf the solar system—held : Man is not the centre of creation; on the other hand, he is an infinitesimal *worm* on little dot among countless other mighty spheres.*" (Science Reporter, February, 1970 P. 124)

With the po.vers of imagination in the mould of creative thinking Man as creator (कर्मयोगी) in his own *quest* and *conquest* over *himself*—own quest and conquest over man-made world of the design of Man—Man as inventor, as explorer of the depths of the earth and bottoms of the oceans and heights above the clouds and designer of rockets to escape the earth's gravity to reach or fly to the moon-all this Man has achieved with scientific reality surpassing 'imagination' but all with the fundamental principle of the design of Man and what scientific *reality misses*,

1. Cf. Arayabhatta Ist (476 A. D.) mooted the idea of helio-centric theory before Copernicus (1473—1543).

unless fruits of Science are for peaceful Purposes, is a creation of a world founded on *ill-will to none* :—

—'निर्वैरः सर्वभूतेषु'—गीता ११.५५

Not scholastic but with the scientific temper of the Rocket or Space Age the idea of *ill-will to none* from spiritual-chemistry is well founded and is directly traceable to the integrity of human organism, no part of the body being indifferent, waste or surplus to the other, no particle in the atmosphere being indifferent to the other and it was on this principle that 'co-existence' at Bandoung Conference in 1955 was preached and practiced by the then Prime Minister of India, Jawahar Lal Nehru—practiced while laying down the foreign policy of India as based on 'non-alignment' :—

—'निर्वैरः सर्वभूतेषु'—गीता ११.५५

History of the World may have something to sing the exploits or glory of this Country or that Man but the fundamental truth remains :—

—'न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति – गीता ६.४०

—one who does good never comes to grief.—Gita 6.40

To *unbridled* rise of passions the *dominance* of prejudice is accountable.

Compassion, renunciation, ill-will to none and a tenderness for all that breaths and breaths not–they being the soul-contents and, therefore, human traits to kindle not *kingly* but *kindly* light to sustain and lead this World on...ever and for ever and 'universal love' (भक्ति) is 'universal life' with a no beginning, no end.

This is Gita.

This is 'भक्तियोग' in Gita.

Higher life is 'universal life.'

Higher purpose is : ONE MAN : ONE WORLD.

13

HUMAN BLOOD IS RED BUT **Bright** RED (शुद्धं) IS
THE BLOOD OF THE BODY OF THE GITA
AND
'Blue is the Colour of the Soul'

—'अध्यात्मविद्यां विद्यानां—गीता १०.३२

'Of science I am the Science of the Soul'—Gita 10.32

MIND	THE SOUL
'आ'	'अ'
—कृष्ण	—राम
—Red-White-गौर वर्ण	—Blue-श्याम वर्ण
—'the Blissful' ('आनन्दं')	—'the True' ('सत्यं')
—'the Beautiful' ('सुन्दरं')	—'the Good' ('शिवं')
—'the Bright red' ('शुद्धं')	—'the Beautiful' ('सुन्दरं')
—life-burdening ideas.	—life-bearing ideas.

This is Chapter XIII of Gita entitled as 'क्षेत्र-क्षेत्रज्ञ' or 'Body and the Soul'.

Body is the 'field' (क्षेत्र) and the Soul is the 'knower' (क्षेत्रज्ञ) thereof.

'Matter and Mind' *is* 'matter' and of Matter and Field, the former is tangible and the later is intangible but the knower of the 'two' is the Soul.

"Einstein spent many years working on a unified field theory that would incorporate all known types of fields and particles, but all his attempts failed". And the question raised —"whether 'substance' or 'field' was primary"—was answered that neither 'field' nor 'substance' is primary but both in equal measure are the fundamental and primary aspects of matter as such", It has elsewhere been pointed out that the concept of

'field' was given by Faraday (1791—1867) and the word, 'क्षेत्र' in Gita Chapter 13 has the same meaning and content.

Say, in other words, in the field of law, there is 'substantive law', there is also 'procedural law', and the two compose the 'fullness' of law.

'Matter' and 'Mind' compose the 'fullness' of 'Matter' as such.

'Evil' and 'even' mind compose the 'fullness' of Mind.

'Matter' and 'the Soul' compose the 'fullness' of the Bodies as do 'matter' and 'energy', 'matter' and 'field'. Energy is an aspect of 'matter'.

'Yes' and 'No' compose the 'fullness' of daily dealings, affairs and transactions of Men.

'सगुण' and 'निर्गुण' compose the fullness of 'भगवान' and the Mind' and 'the Soul' compose the 'fullness' of the living beings.

—गो गोचर जहँ लग मन जाई ।
तहँ लग माया जानो भाई ॥—तुलसी

The *extent* of 'matter' is the *extent* of mind.

SHANKARA'S VIVARTAVAD—'विवर्त्तवाद'

—Einstein's Unified Field Theory.

The unified field theory of Einstein is just nothing but the 'Vivartvada'(विवर्त्तवाद) of Shankara in terms of physics. Shankara has attempted to effect a reconciliation of apparent contradictions in life and living, in individual freedom, in faith of Man and bold actions. Shankara has never been out of harmony with science. Every new theory of science confirms the truth of the message of Shri Shankara. The message of Shankara is a *charter* of individualfreedom that creates a conscience for social obligations —the institutional life of Man is streamlined with the hard core of reasons. It is an antidote to fanaticism, and to all that is *evil* in contempory life.

THE WORLD HAS DRAWN UPON THE SACRED LITERATURE OF INDIA.

It may be pointed out that there is hardly a country in this World which has not drawn upon the sacred literature of India for much of its spiritual and philosophical wealth.

INDIA PRESERVES THE SOUL OF MAN

India has preserved the Soul of Totality of Life.

BLOOD

Blood *runs* in the veins of all creatures.

'The body of an adult contains about 5 litres of blood which weigh 1/13th of the total body weight.'

Chapter 13 is the blood of the body Gita. Blood is *red* but *Bright* and *Bountiful* is the blood of the body Gita—a worm *embrace* to all, an *even mind* to all.

In the context of modern thought India has preserved to the world the *richness* of its *ancient* heritage and India is so much given to traditional ideology that it is difficult to be absorved by an alien culture. In fact India has the Culture of Man. True it is that India has been a *dependency* to the British Colonial Imperilism and has been subjected to so many foreign in-roads, or onslaughts or invasions or attacks, yet, though all the ravages India's *beauty* has remained unmarred and the ideology of India has stood the test Mankind has evolved to know Man. Here it may also be noted that Karl Marx was opposed to *idealism.* Belief in Nature as the symbol of Divine was considered by him as *pre-scientific.* Probably he found 'idealism' as something that replaces objective truth by subjective notion. To Karl Marx all Gods known to him were only of cultural significance and all religions—God of Jews, God of Greek, Vergin Mary, the mother of Lord Christ—each symbolised respective traits of life—Marx held that all religious sentiments were a social product determined by social environment.

ETHICS TO KARL MARX.

To Karl Marx the old belief that virtue will be rewarded while vice will be punished was as a 'product of childhood imagination and the thinking is a 'pre-scientific.'

To Karl Marx what was of great concern was 'Man in environs' just as to a lawyer what is of utmost concern is 'Man-in-Situation.'

To Karl Marx the belief was that Man made religion and not that religion made Man.

As against this view of Karl Marx according to the author the Religion of Man is the Man himself.

REASON AND REPOSE OF COMMUNIST CIRCLE

But Marxism or Dialectical Materialism has not been able to cure the spiritual yearnings of Man and it is here where the Religion of Man succeeds *most* while the *reason* and *repose* of the Communist Circle or world are basically not *near* Man and his life and living.

Life is 'reality' and in the field of Man 'work' realises 'life' and is the fulfilment thereof—'कृत्कृत्यश्च'— Gita 15.20. Gita, therefore, has 'कर्म'—Karma Theory.

The purpose of whole creation of Nature/Matter and of 'the Soul', the negative thereof is to sustain Totality of Life and Man is directly responsible to his own 'matter' and 'mind', to his 'own soul' to respond to the inexhaustable desire in all creatures to live and serve mankind.

In the ethos of creation—in the space of human mind 'life-burdening ideas' created by 'matter and mind' and their 'grip' and 'group', the *hold* and *fold*—nay, each single idea *by* and *of* itself is a substantial reason for the existence of 'life-bearing ideas' and the flow and upsurge thereof *is* but from a source wholly different and an inexhaustable—an inexhaustable desire to live is from the Soul-content—'renunciation' or from the 'negative' of 'matter and mind' as positive.

This world has an 'infinity' but no other 'infinity' within it. The pair-production is constituted of a 'finity' and 'infinity', 'the limited' (सीम) and 'the unlimited' (असीम). Matter is 'limited' and the Soul is 'unlimited'. Matter, limited in space and is ponderable, 'field' limitless and imponderable. But what makes 'matter' and 'field' to have a distinct entity is 'energy', low and large. At low energies 'matter' is 'matter' and 'field' is 'field'. Here, again, I should like to strike a note of warning that one should not feel confounded to *equate* the soul-concept with 'field-concept'. Matter and the Soul are *'two'*—'उभावपि'–गीता १३.१९–the former acts positively, the later lives or *exists* negatively, the later is the 'seer'—'उपद्रष्टा'—गीता १३.२२ and the former is the 'seen' or scene, (दृश्य) and it is for this reason that philosophy in India is termed as 'दर्शन' or 'the seen' and is not a pure metaphysical discourse. It is all practical and is in no way lacking in co-incidence, conclusions, confidence and conviction of 'the truth' arrived at either by co-incidence or by deductive reasoning, the theme of which is always the Soul and 'Matter', the thesis.

It is most unfortunate that the author is hopelessly weak in Philosophy and to him the philosophy of India is simple most—the Philosophy of Man and nothing beyond. To the author the philosophy of India is a *humane mix* of 'yes' and 'no' and the seperation thereof and nothing beyond, is a humane mix of Mind and the Soul and the seperation thereof and nothing beyond, a humane mix of 'life and work' and the seperation thereof and nothing beyond, a humane mix of a 'negative and positive' and the seperation thereof and nothing beyond, and how long I may go on repeating. But at the same time one must not forget that the opinion of one is the terminus to him alone. This is 'सांख्य-योग' or 'ज्ञान-योग' which is 'Absolute' taken by itself and is relative to 'कर्म योग' with the result that 'action' and 'renunciation', each taken by itself is the 'absolute' and in relation to the other is 'the relative' and the two compose the

fullness of PHILOSOPHY in India—the PHILOSOPHY OF MAN.

Gita 8.26 speaks of the two ways of world – the bright (शुक्ले) and the dark (कृष्णे). Gita 13.19. speak of 'प्रकृति' or Nature/Matter and/'पुरुष' or 'the Soul' as the two—'उभावपि'-गीत १३.१८ with the result that Gita had to speak that 'matter' acts, the Soul *does not*, in other words, the Soul is beyond space, time and causation. 'Action' and 're-action' belong to the region of Matter and Mind (See Gita 7.5.). Action and re-action is Newtons's Third Law that constitute the 'field' of Science and Gita's Fourth Law of 'renunciation' (See Gita 5.6.) holds the 'field of 'Philosophy' ever since the query and enquiry in Rik, in the 'नासदीय सूक्त' thereof began and if one with a D. Sc. in Science and a'Blue-ribbon' in Mathematics in one hand and a D. Phil in Philosophy or Literature or History or Geography etc.in the other hand enters the University of Life and living to attune and adjust his own individual 'Yes' and 'No' to thc life-burdening and life bearing facets of the life as 'reality', indeed, at one time he finds himself under the dead weight of his career-bearing certificates as today India is under the dead weight of 'casteism' and gone are the Puranic[1] days when 'Verma[1]' and 'Sharma[1]', 'Gupta'and 'Dass' were considered as necessary social-degrees[1] to be added after the name of an individual to define and limit the social *status* and *standing* and the 'grip' and 'group', thereof and at other time he with all his social certificates, status and standing, high or low and his acedemic career, high and low, takes a close look at life-reality and to his bewilderment

1. 'ततश्च नाम कुर्वीत पितैव दशमेऽहनि।
देवपूर्व नराख्यं हि शर्मवर्मादिसंयुत्तम ।।८।।
शर्मेति ब्राह्मणस्योक्त वर्मति क्षत्रसंश्रयम्।
गुप्तास्यत्मकं नाम प्रशस्तं वैश्यशूद्रयोः ।।९।।
—विष्णु पुराण—तृतीय अंश, अध्याय १० श्लोक ८/९

finds that Man is not sitting in ivory tower in isolation and each 'life' is as much related to the Totality of Life as quantity of blood and the percentage of 'oxygen' in blood is related to the weight of blood. One of the greatest functions of human organism—circulation of blood—discovered by William Harvey (1578-1657) 'laid the physiology of animal.' Oxygen to Man is a life-giving element.

In a normal human body (adult) the quantity of blood is 1/13th of the weight of human body. Chapter XIII of Gita is the *bright red* (pure or 'शुद्धं') blood of the body of Gita because it contains the science of the Soul as a necessary adjunct to the science of human disposition in Chapter XIV of Gita. Mind is 'individual', the Soul is 'universal'. The Soul confers 'universality' on 'mind'.

The science of the Soul is, therefore, very simple. Structure of the world is the theme of science. It discovers 'material world' and even an 'atom' by and of itself is an 'universe' to scientists. An atom is no further divisible. And just as Max Plank's constant h is always present in 'quantum action', so 'ब्रह्म' is always present in 'यज्ञ'—'ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्'—गीता ३.१३।

In a small piece of *good* done by one he gets the highest objective satisfaction-or satisfaction of the Soul. In every sacrifice man gains true happiness—happiness of mind and the soul is hormonized.

But an 'atom' is not 'आत्मा'.

The word, 'आत्म' or 'आत्मा' is a compound word, made up of 'आ' and 'तम', the former means the Sun and the later 'the 'darkness' with the result that the two ways of the world are 'the bright and the dark' with further result that 'light' precedes 'darkness'. This may be 'light' and 'shade' in the art of photography but 'आ' is the Sun or means the Sun and 'तम' is 'darkness' and, therefore, the word, 'आत्म' for its constitution speaks of 'matter' and of the

word, 'आत्मा' it is but clear that the letter 'आ' is 'prefix' and 'suffx' to the positive word, 'तम' which would speak that darkness is in between two Suns which, in its turn, simply means 'no darkness' or, say, there is nothing new under the Sun or say, Man is in between two Suns, the 'inner' of Man is *lighted* by the Soul and the *outer* by the Sun. But the 'prefix', the 'positive word' and 'the suffix'—each is positive or 'matter'. It is thus clear that the light of the Sun or 'matter' is wholly different from the *light of* the Soul...The word, 'आत्मा' indicates that 'darkness' is in between two Suns and nothing beyond. This shows that not only the light of the soul is different but the 'darkness' is also different. Darkness in man simply means 'delusion', 'doubts', 'duality', 'duelism', 'dismay', 'disappointments', 'distraction', 'devility', 'denunciation', 'indeterminate', 'decries', 'de' (de-colinization), (defunct), 'disillusion,' 'instability' 'insincerity', 'ignorance', 'faithlessness' etc. and each of these or all put together is termed as "मोहकलिलं' or 'mire of delusion' in Gita 2.52 and therefore, each and all these are born of 'matter and 'mind'.

The light of the 'outer sun' (matter) is electromagnetic and, therefore, has nothing to do with the light of the Soul.

Light and darkness external to human has nothing to do with the light and darkness internal to human but from *without* Mind is affected by environ.

Gita 13.33 clearly speaks that as the one Sun illumins the whole world, so does the Soul illumine all the bodies,

—'यथा प्रकाशयत्येकः कृत्स्नं लोकमिमंरविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥'—गीता १३.३३

Subjective satisafaction of Man is the satisfaction of Mind and objective satisfaction of Man is the satisfaction of the Soul. Subjective satisfaction is individual, 'objective satisfaction' is 'universal'. It is for this reason that it is said that 'justice' must not only be done but must *seem* done, or, in other words, that

justice rendered between man and man should satisfy not only those between whom justice has been rendered but the whole world should objectively feel satisfied at the sense of justice displayed.

In short, the Soul enlightens Matter and Mind.

THE ENLIGHTENED is *he* who hath an 'universal love', an 'universal life' and in each of his actions and motions 'universality' or 'objectivity' is the life-bearing element—all that is life-burdening *pains* him not.

He is the Light of All Lights.

"If a short *red* flare is succeeded within 0.04 seconds by similar *white* flare, one will see only one flare, neither *red* nor *white* but *blue*[1]". (Adoted from Optical Science)

'कृष्ण' or 'राम' is 'श्यामवर्ण' dipicted by 'blue flare'and the'red and 'white flare' being merged in the 'blue flare' just as 'राधा, is said to have merged her identity in 'कृष्ण' or 'सीता' in 'राम', 'the red' and 'white flare' composing, dipicting and noting the colour of 'राधा' and 'सीता' as 'गोरी'—white-complexioned or of a colour composed of 'red' and 'white', 'कृष्ण' and 'राम' having always been dipicted as of a colour—'श्यामवर्ण'—*blue.*

The colour *scheme* of 'light' used by 'तुलसी' is 'white' (नव), 'red' (अरुण),'blue'(नील) and as stated earlier. The colour of helium is yellow, therefore, 'कृष्ण' wore 'पीताम्बरी' and 'राम' wore 'पीतपट' as any of ordinary man and woman during the 'रीतिकाल' of the History of Hindi Literature wore and the poet of that Age depicts as :—

—'फहर फहर होय पीउ को पीतपट ।
लहर लहर होय प्यारी को लहरिया ॥'—पद्माकर

Here the poet depicts *sensual beauty* and not *the* or *a* scientific fact. Here I am not speaking of *rainbow* colours but of pigment colours or body colours —yellow *absorves* blue.

NAMES OF THE SOUL

But 'आत्मा' is not the only name of 'the soul'. Names are many—such as 'भगवन' in Gita 10.14/17, 'महेश्वर' in Gita 13.22, 'पुरुषपरः' in Gita 16.18, 'ईश्वर' in Gita 10.15, 'पुरुषोत्तम' in Gita 15.18, 'परमात्मा' in Gita 15.17, 'ब्रह्म' in Gita 3.15/Gita 1°.52/54, 'उत्तम' in Gita 15.17, 'कूटस्थोऽक्षर' in Gita 15.16.

NAMES OF कृष्ण IN GITA

'हृषीकेश', 'अच्युत', 'कृष्ण', 'केशव', 'गोविन्द', 'मधुसूदन', 'श्याम-माधव', 'जनार्दन', 'अरि-सूदन', 'वासदेव', 'पुरुषोत्तम', 'परमेश्वर', 'प्रभो', 'योगेश्वर', 'देवास्तव', 'सर्वतो अनन्त रूप', 'विश्वेश्वर', 'विश्वरूप', 'देवेश', 'जगन्निवास', 'भूत-भावन', 'भूतेश', 'देवदेव', 'जगत्पते', 'अनन्त वीर्य्य', 'अमित-विक्रम', 'विश्व अनन्त रूप', 'यादव', 'अनन्त देव', 'महात्मन', 'विष्णो', 'देववर', 'आदिदेव', 'पुरुष पुराण', 'सखेति', 'विश्वमूर्ति' all occuring in Gita.

NAMES OF GODS IN WEST *and* CHINA

Jehoban—God of the Jews.

Zeus--God of the Greeks.

Christ—The Lord of Christian World.

Mohammad Sallalaho-Alahe-Vassallam—Prophet of the Muslim World.

Allaha, the Great.

Shang Ti—God of China.

But in India the all-covering name is 'सचराचर' or Totality of Life. Names and Forms of God are different, but *objective reality* is the same--नाम-रूप की अनेकता में 'आत्म तत्त्व' की ही एकता है।

But it is neither *name,* nor *farm*—'name' and 'form' being 'matter and mind'--but *both,* the *form* and *substance*— both, 'mind' and 'the soul' or 'matter' and 'the soul'—the 'two' ('उभावपि'—गीता १३.१६) each taken by itself is the 'absolute' and in relation to other is 'the relative' like ownership of property — ownership is 'absolute' in quality and 'full' in quantity—the 'two'—one creates— mind' creates, matter acts and creates and the other sustains, but *acts not--creates not,* 'the soul' acts not, simply renunciates-- the one (Mind) or (Matter) is 'positive' and the

other (Soul) is 'negative'—'the two' constitute the chain of 'creation' and 'pro-creation' like Man and Woman to bring about the 'third'—'the child'—the child with 'weepings' as he is born and one of the many names of 'शिव' the original is 'रुद्र' which means 'weeping' and thus, with Man, Woman and Child the chain of creation is 'complete'–with 'सत्यं', 'the True', 'शिवं', 'the Good' and 'सुन्दरम्', 'the Beautiful' the chain is complete–this is the Soul concept and content and with 'आनन्दं', the *Blissful*, 'सुन्दरम्', the *Beautiful*, 'शुद्धं', the *Bright-Red*/the *Bountiful* —the chain of 'Matter and Mind' is complete. The chain of 'सत', 'चित', 'आनन्द' is complete.

This is 'मन', 'बुद्धि' and 'अहंकार' or 'Mind' (मन), 'Understanding' (बुद्धि) and 'Ego' (अहङ्कार) and the chain of Trinity is complete —the *creator*, the *sustainer* and the *destroyer*—the chain is complete or 'I', 'You' and 'He'—the chain is complete and the 'circle' is *perfect*.

It is too well known to every one that 'child' is a 'complex-free personality', Youth is uncontrolable, often, wayward, and the Old is again a complex-free personality—complex-free personality in the sense that he is under delusion of attachment and detachment but all *helpless* so far as the 'senses' or 'sense-activity' is concerned and there he declares as 'the detached'—the chain of 'child', 'youth and 'old age' is complete.

Just as of the word, 'आत्मा', the first letter 'आ', the second word, 'तम' and the third letter 'आ'—the three constitute a 'Trinity' of 'Matter' and the chain or circle of the word, 'आत्मा' is complete and in the same way the chain of 'good' (सत), 'bad' (रज) and 'indifferent' (तम) is complete–this against the TRINITY of MATTER (प्रकृति) that constitute 'human weaknesses' of 'good', (सत), 'hunger' and 'sex' (रज) and 'error' (तम) and the strength of the SOUL is human perfection. The circle of 'perfect' and 'imperfect' is complete.

In short, humanity begins with 'child' and the world

begins with 'मंगल' or 'मंगला-आरती', 'the good'—like Wedding Bells and Man leads 'kindly light' on—to lead more socially useful and rewarding life.

'Evil mind' directed or converted into 'even mind' is the nearest approach to 'the Soul' the content of which is renunciation'.

The word, 'आत्मा' is composed of 3 positives and in mathematical concepts two negatives make one 'positive' but since 'Mind' is 'question' and answer is 'the Soul', let, therefore, Man work out this strange or unusual mathematics as *strange* or *unusual* was the science of Mitchell (42), one of the astronauts to American Moon trip,...'Mitchell saw' material objects being moved deformed and broken by direct brain action just by concentrating using this 'special technique*.' (See : N. I. Patrika January, 1973, p. 4. Moon has changed Astranaut's 'minds'.)

Thus concentration is 'direct brain action' or say, in terms of Gita 6.20...चित्तं निरुद्धं—गीता ६.२० or 'mind at rest' or in terms of Gita 6.19-'योगात्मन:'—गीता ६.१९ ... subdued mind practices 'concentration' and as is clear from Gita 6.20 reading as :—

—'यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥'—गीता ६.२०

It is through 'even mind' that one beholds the Soul, for, in concentration the object sought is in no time well within reach and Gita goes still further and *holds* in Gita 12.12 that of *concentration* higher is *knowledge* and of 'knowledge' higher is *renunciation* (त्याग) for close on renunciation follows *peace* (शान्ति) :-

—'श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥'—गीता १२.१२

The unusual mathematics is that not only 3 positives of the word, 'आत्मा' make one 'negative' but the whole World of Matter as 'positive' by and of itself speak of the existence of the Soul as the 'negative' to control and balance off the positive,

and Gita 13 30 puts the same as :—

—'यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥'—गीता १३.३०

When one sees that the manifold nature of beings is centered in the 'ONE' and that all evolution is only from there--he becomes ONE with the Absolute—Gita 13.30.

And

—'अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।'—गीता १३.३१

The Soul possessing no qualities, or, say, neither vested nor divested with properties (or qualities) as, Matter is—Gita 13.31.

'Concentration' is 'Mind' and in concentration *co-incidence* is the Soul on the basis that the Soul is seated in Matter— 'पुरुषः प्रकृतिस्थो'—गीता १३.२१—or, say, as 'अ' is seated in 'आ', small 'अ' as the Soul is seated in the capital 'आ' as Matter.

Mathematics is the soul of Science, science is the soul of Philosophy, for 'राम' in 'रामायण' says :—

—'ज्ञानिहुँ ते प्रिय मोहिं विज्ञानी'—तुलसी

Of the philosophers scientist is dear to me.—Tulsi.

and of Total Human Knowledge and Wisdom 'the Soul' is the whole knowledge--'ज्ञानविज्ञानतृप्तात्मा'—गीता ६.८

Of 'unity' and 'zero', of '10'-'Ten' is the plus of the 'limited' and the 'unlimited', of 'finity' and 'infinity'. In this World there is only one infinity and there is no other 'infinity' within it. The result is obvious.

The individual freedom of 'Mind' is always subject to the social control of the Soul.

THE TWO UNIVERSAL Zeros—'LIFE' AND 'WORKS'

'00'

—'जीवनं सर्वभूतेषु'--गीता ७.९

Life in all creatures—Gita 7.9

HUMAN DISPOSITION

Equation of Rise and Fall

Since the *extent* of Mind is the *extent* of Matter, therefore, the *extent* of *rise* is the *extent* of *fall* :—

The *height* of Rise is *equal to* the *depth* of Fall.

'जितनी ही उन्नति, उतना ही पतन'

LIGHT AND TIME

Light *degrades*, Time *upgrades*.

—The higher form of energy is '0'.

—High, critical and catastrophic Time is '0'.

LIFE and WORKS

— Is 'life' '0' ? Is 'work' '0'--*reduces* to *ashes* or '0'.

—Gita 4.33/37.

—Is 'life' a mere waste ? Is 'work' a mere waste ?

Energy–Time relation and seperation.

DIRECT BRAIN ACTION AND THE SOUL-POWER

'यं लब्ध्वा'—गीता ६.२२

—on gaining which all *affitions* are converted into *affections*.—Gita 6.22

MATTER/MIND	THE SOUL
'आ'	'अ'
--कृष्ण	—राम
--Bound.	---Free.
--Works.	—Life.
--Atom (अणु)	—Atama (आत्मा)

'I act'. This is 'Mind'.

'I act *not*'. This is the 'Soul'.

'I am'. This is Man.

Mind is 'subjectivity', the Soul is 'objectivity'.

Ever in *bondage* is *he*, the 'poor' in human values.

Ever *liberating* is *he*, the 'rich' in human values.

Because of 'matter and mind', Man is bound.

Because of the Soul, Man is free.

Man is bound, his 'self', the Prison-house, his World, the agonised. Man is bound by circumstances and situations.

That man is *free* who is protected from injury.

An electron is bound and free.

To read and write Gita, indeed, is ever *liberating* but ever refreshing and ever renewed, like the Moon and the Sun,—the *she* and *he*—the 'श्री' and 'तेज' in Gita 10.41. representing 'Woman' and 'Man' respectively—is Man—is 'मानव'—men and women composing the fullness of humanity :—

—'म' means 'the Moon'.

—'ा' means 'the Sun'.

—'नव' means 'ever renewed'.

This is 'मानव' = *ever refreshing and renewed*.

THE SOUL EXISTED BEFORE MATTER AND MIND

Divinity of God is Dignity of Man.

To 'कृष्ण' birth and works—'जन्म-कर्म च मे दिव्यमेव'-गीता ४.९— constituted a *divinity*. To Man of today, not *do* and *die* but 'know' and 'do' constitute a dignity.

Chapter II of Gita speaks of 'सांख्ययोग' or 'ज्ञानयोग' or 'Knowledge'.

Chapter III speaks of 'कर्मयोग' or 'Work'.

Chapter IV speaks of 'relation' and 'seperation', of 'ज्ञान' and 'कर्म' or 'ज्ञान कर्म सन्यास'. 'सन्यास' means 'seperation'.

Chapter V speaks of 'seperation' of or from 'कर्म' or 'कर्म-सन्यास'.

From the above order of Chapters it is abundantly clear that the Soul is *prefix* to Matter/Mind. In Chapter II what has been spoken of is 'सांख्ययोग' or 'ज्ञानयोग' or 'the Soul' or 'renunciation'–त्याग and in Chapter III what has been spoken of is 'कर्मयोग' or 'Matter/Mind', or 'action'—'कर्म'.

Matter acts, the Soul does *not*, the Soul renunciates.

From the above arrangement of Chapters it is also clear that the Soul *existed* before 'Matter' came into being—the Soul and Matter, the two and each came to exist *by and of itself* and according to dialectical materialism 'matter' existed before 'mind', for, therein 'matter' is primary and 'consciousness' is secondary —consciousness came later. Thus the Soul existed before Matter and Mind.

WATER (HYDROGEN)—FIRST ELEMENT

Here it may be stated that 'water' is of two kinds—'soft' and 'hard'. Soft water is hydrogen that burns in the Sun *gently*. Hard water is 'deuterium' (heavy hydrogen) in which fishes die and that burns in bombs *violently*. Mark here the difference in the words, 'gently' and 'violently'. These two words also denote or two speak of human disposition. One who knows 'renunciation' or is aware of the soul-concept acts and speaks 'gently', possess a 'gentle disposition'and one who is *re-actionary* acts violently. The Sun, when loses temper, hits our radios and our radios go disturbed. In Arctic there is a complete radio black-out.

Water[1] is life[1].

Thus, this is how 'life' came into existence and the creative force that brings *beings* into existence is called 'Work'—'कर्म' ।

—'अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥'—गीता ८.३

The imperishable, the Supreme is 'ब्रह्म' । His indewlling phase is the Soul and the creative force that brings beings into existence is called 'work'—Gita8.3

That is why the All-Powerful Theory of Gita is Man and Work 'कर्म' or 'कर्मयोग'. Man is associated with Work-'कर्म'. It is an

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1. See 'Origin of Life', Chapter XVII.

error to suppose that the other extermity or contrary, call it more appropriately, 'the relative' of 'birth' is 'death'. Truely speaking 'the relative' of 'birth' is *not* 'death' but *work*. It is for this reason that 'कृष्ण' speaks of his divinity as constituted of 'birth' and 'works'— जन्म-कर्म च मे दिव्यमेव—गीता ४.९. In India 'life' transcedents 'death'. This concept has not been so facinatingly accepted by the West with the result that the West glorified 'death' more than 'life' and believes more in 'armament' than in 'disarmament*'.

SOIL OF INDIA—'कर्मभूमि'

The Soil of India is known as 'कर्म-भूमि' and India is known as 'कर्मक्षेत्र'. To the author 'मथुरा' is 'भूरि-क्षेत्र', being associated with the life of 'कृष्ण' I 'भूरि' means 'dust'.

And just as renounced scientists who did creative work such as Madam Curie, Einstein, Fermi and Mendeleyev etc. went into the Mendeleyev's Table of Periodic Systems of Elements as 'element', similarly, 'व्यास[1]' who carried Gita to 'संजय[2]' went into the 'Table of 'सप्तऋषि' or Seven Sages' and who is now in the sky as 'star' or who is a 'shining star' in human fermament of knowledge and wisdom...in the sky of Human Understanding.

To the author every particle of the dust 'भूरि/धूल' of 'मथुरा', 'वृन्दावन', 'गोकुल', 'नन्दगाँव' and 'बरसाने' and every blade of 'grass' at Kurukshetra, in a word, every particle on the earth and in the atmosphere or in space is 'कृष्ण' and everyone, everywhere is the 'योगेश्वर' of 'गीता' and is 'राम' and 'सीता', the two put together—every man and woman, is whole 'सचराचर' or Totality of Life put together is the *halo* of this Universe :—

—'मोर मुकुट मकराकृत कुण्डल।'

But here must it not be forgotten that the opinion of one is terminus to him alone.

And why this 'मोर' or 'Peacock' as head-dress and 'मकराकृत' or Form of ear dress or rings (कुन्डल) of the form of

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* U. S. arms sales in 1977–14 Billions dollars no decline in arms sales.

1/2. Gita 18.75/76.

'मीन/मकर' or Fish ? And why this 'मकर संक्रान्ति' every year in India celebrated as a very auspecious and a bathing day ?

In India ear-rings of the 'fish form' worn as custom speaks and reminds of the Indian Theory of Evolution founded on 'fish' and I have already explained that the *first* of 10 Avtars–'दशावतार'—or 10 'Incarnations' in India was that of 'fish' —'मीन अवतार' because human mind is reticular--net-like. Gita 10.31 speaks–'झषाणां मकरश्चास्मि'–गीता १०.३१. 'Of fishes I am shark.'

Of 'peacock' as head-dress a great history of 'peacock' is behind. This 'peacock' added to head dress is of later origin, the original dress being 'किरीटिनं'-गीता ११.४६ or *mass of Light*. For this see Gita 11.17. where the word 'किरीटिनं'--गीता ११.४६. has been used.

Similarly, 'मकर संक्रान्ति' takes place every year in the month of January just to indicate the change of the *course* of the Sun from Southern to Northern Course--from January to June (6 months) when the Sun enters 'मकर राशि' and similarly when the Sun changes to Southern Course, it enters 'कर्क राशि'... from June to December (6 months). This change also reminds of the Indian Theory of Evolution from 'fish'...through 'राम' and 'कृष्ण'--to Buddha (बुद्ध अवतारे) (b. 563 B. C.).

God is personal and private property, not heritable. Totality of Life is the *true Human Form.*

LIFE ON LEASE

Ownership of property must be *absolute* in quality and *full* in quantity.

Life is a property on lease and if a fresh lease of life is *given*, Man is *bound to commit* the *same* errors only in *forms different*.

Of 'life' and 'works' Man is his own Scale and Compass, the both. Man is his own *measure*.

Work with even mind is the life, the most lived.

Human nature is composite in character and Man is composed of 'good' and 'bad' or 'good' and 'evil' elements and that not even the greatest is exempt from this alloy. Gita 18.40. so emphatically confirms this simple truth. And 'how careful should an author be of not committing anything to print that may corrupt posterity'.

The most-lived-life is that who lives as 'राम' and acts as 'कृष्ण', who lives *negatively* and acts *positively*, who leads a life of renunciation and acts with *even mind*, who as a part of his inborn wish associates with things *humbler* and *less* conventional origins, who realises that *he* as the higher is to renunciate in *favour* of the *lower* in the scale of life and living.

Life is education and is hard reality and 'work' (कर्म) *realises* 'life'. This is the simple relation of 'life' (जीवन) with 'work' (कर्म).

"The 'सांख्य' philosophy of 'कपिल' whose date is probably 7th century B. C. is the earliest recorded system of philosophy and German philosophy of Schopenhaur and Hartman is just a reproduction of the philosophic system of 'कपिल' in its materialistic part presented in elaborate form but on the same fundamental. It is from the Soil of ancient India.

Subsequent German philosophy, particurarly, after an agonising reappraisal of the post-Versillies misery, or say, the degradation of German race, Hegel and Treitschke came with a philosophy founded on Gita's concept of 'degradation' in Gita 2.34 as :--

—'अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।।'—गीता २.३४

Death is superior to the life of a degradation or dishonour —Gita 2.34.

and Hegel and Treitschke gave a decisive turn to Hitler's mind and the degradation of the German race impelled Hitler to bend

his *whole being* to establish the superiority of German race on the earth. To Hedgel the *State* was all and the individual has no right against the State. Out of this passionate attachment to the concept of the *superiority of race* or Arayan Blood Theory of Hitler '*racialism*' grew and assumed the aweful form to endanger 'noble traits' of the individual and to jeopardise the solidarity of the State and its organisational functions to *embrace* the people. The Gita concept of 'highest good' of 'everyone, everywhere' :—

—'परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।'—गीता ३.११

comes in direct conflict with 'racialism' unknown to Indian History and Philosophy of *assimilation* just as the notion of 'fundamental rights' is foreign to the unwritten British Constitution.

History may record 'the fall' of Hitler or German race at the defeat of Germany in the Second World War(1939-1945),yet, exactly on the same pages of History will go down the German defeat as 'cause' and *release* of about 30 or more countries from the *yoke* of *subjugation* by Imperialism—India included and the history took a turn from Colonization to de-Colonization—the *release* as 'effect'. The 19th Century saw the 'advance' and the 20th Century saw the'withdrawl'for Colonialism. In terms of Gita 2.3 ; the 'dishonour' of 'one' led to 'honour' of many. Honour and dishonour have no meaning but what matters is 'the Soul'... the Soul suffers and Mind is 'enlightened'. German 'defeat' glorified 'good' for the countries *freed* or *who regained their independence.* If German had a military defeat, the forces arrayed against it had an *economic* defeat and defeat in the loss of Man-power.

And as the Vedic hymns grew ancient, retual developed and theological enquiry awoke and is traceable to Rik Veda 10th Mandal, Sukt 82 and was centered, concentrated and confined to what is called the 'Monotheism'[1] of India-- 'एकेश्वरवाद'[1]—Then arose what is called 'ब्राह्मण ग्रन्थ', portion of

1. See p. 242.

Vedas. Later on in the 'आरण्यक ग्रन्थ' and 'उपनिषद' which formed the part of collective 'ब्राह्मण', a further development took place, but primarily in the philosophical direction--in the form to be *actually seen*—'दर्शन'-and not merely based on metaphysical concepts.

PHILOSOPHY CAME DOWN FROM GOD TO MAN

The following 11 (eleven) are 'Upanishads'—

'ईश, केन, कण्ठ, प्रशन, मुण्डक, माण्डूक्य, एतेरय, तैत्तिरोय, छान्दोग्य, वृहदारण्यक, श्वेताश्वेतर,

and Gita is the epitom or *quanta* of the Total Human Knowledge and Wisdom including the Knowledge and Wisdom displayed in the वेद, 'ब्राह्मण ग्रन्थ', 'आरण्यक ग्रन्थ' and 'उपनिषद' and the 'end' of every Chapter refers to the truth in 'उपनिषद' 'with one simple result that the whole philosophy of Man then rotated around the content and concept of 'the Soul' as primary and 'matter' as secondary.

THE NEW PHILOSOPHY OF MAN

The Philosophy of the World of Today put back the concept of the Soul and reversed the trend and confined to 'matter' as *primary* and 'mind' (Consciousness) as *secondary*, thereby with the advance of scientific temper leading to persent Space Age, a *displacement* of the Soul and the *content* and the *concept* thereof took place with the final result that Man, on one hand, has gone *reactionay* against all superstitious, convictions, conventions, taboos, religious fanaticism and beliefs found wholly as *unfounded* and *untenable* and, on the other hand, Man is *missing* himself form the *count* in recounting his *aims* and *achievements* out of the 'alloy' of 'good' and 'bad' he is made of and from this alloy not even the greatest is *exempt* and of this alloy his World is also made. This alloy in Gita is known as 'सत', 'रज', 'तम', or 'Good', 'Bad' and 'Indifferent' each interacting *simultaneously*—'संयुक्त कार्य-कारक'—Gita 14.10.

The New Philosophy is of Man as the decisive factor in everything and the Philosophy has come down from God to Man as his own *measure*-Man including his associates, Animal, Insect and Plant Life.

HUMAN DISPOSITION

—Interplay of *good, bad, indifferent*

The order of movement of each of the factors or forces is well described in Gita 14.10/18 and is something like this :—

—'सत'prevails *first* on 'रज' and then *on* 'तम', then prevails, or then comes the *turn* of 'रज' which *prevails* first over 'तम' and then on 'सत', thereafter comes the turn of 'तम' which prevails *frist* on 'सत' and then on 'रज'.

Substituting 'सत' by 'knowledge' and 'goodness' (Gita 14.11) and 'रज' by 'avarice', 'activity', 'passions', 'enterprise', 'unrest', 'desire', 'hunger' and 'sex' (Gita 14.12) and 'तम' by 'inactivity', 'error', 'negligence', 'delusion', 'dullness' (Gita 14.13.) the movement is something like this :—

(a) 'सत' prevails *first* on 'रज' and then *on* 'तम' means 'knowledge' and 'goodncss' always prevail over passions, greed, unrest, desire, hunger, sex, activity and then it prevails over error, negligence, sleep, delusion.

(b) 'रज' prevails over 'तम' means 'greed', 'unrest', 'desire', 'hunger', 'sex', 'activity', 'passions' *come up* the surface and 'error', 'negligence', 'ignorance', 'delusion' *go down* and then 'रज' prevails over 'सत' or 'knowledge' and 'goodness' or in short, when one is 'active', the posibility of commiting error is avoided, when one is 'hungry' or 'sexy' or 'passionate', he loses all sense of 'knowledge' and 'goodness' and achieves his aims and objects, ignoring all human values or ideals and exhibits trends of 'irresponsibilities' to himself and to social environments etc.

(c) 'तम' prevails *first* on सत' or 'knowledge' and 'goodness', then on 'रज', that is, *first* on 'activity' and one becomes 'inactive' dull, ignorant, negligent and given to committing errors and avoids all activities, goes to sleep or rest or quiet or calm.

In short, Man is ever seized of these three factors and a *simultaneous interplay* thereof in the order as given in Gita 14.10/18 and with the *results* (फल) as given in Gita 14.16 is as-—

(a) The overall result of 'goodness' and 'knowledge' (सत) is 'good'. And Gita 6.40 speaks—one who does 'good' never comes to grief.

—'न हि कल्याणकृतकश्चिद्दुर्गति तात गच्छति'—गीता ६.४०

(b) The overall resulc of 'activity', 'hunger', 'sex' 'enterprise', 'greed', in a word, of 'passions' (रज) is *pain.*—Gita 14.16.

(c) The overall result of 'inactivity' (तम) is *ignorance.*—Gita 14.16.

The net result is that to the extent of human weaknesses Man is *imperfect* and to the extent of the strength of the Soul Man is *perfect*. Mind is the measure of *decission* of fruits of action.

This is a miniature picture of human disposition, 'good' (सत), 'bad' (रज), 'indifferent' (तम) *interplaying* simultaneously —'संयुक्त-कार्य्यं-कारक'—and it is for this reason that the direction of blowing of the wind can be foretold but it is hard to *foretell* the excitational transmissions of *senstivity* of 'matter' and mind and the change thereof-excitational transmissions of Man.

Let me explain and illustrate the fact from Gita. In Gita 7.8 the word, 'प्रणव' has been placed in between 'light' —प्रभास्मि शशि सूर्ययो: and 'शब्द: खे' or 'sound' or, say, the word, 'प्रणव' has been placed in between 'light' and 'sound; the question is why so and with what technology of human brain or mind ? The answer is plain. 'Word' has *made* us *human.* One would note that immediately after the expression, 'शब्द: खे' or 'I am sound in ether', has come the word, 'पौरुषं नृषु' which means 'manliness in Man' with clear result that it is because of 'speech' or 'word' that distinguishes 'Man' from 'Animal' or, say, it is *word* which made us *human.* And here one would also note that of all the conquests of Man the lowest is that of his 'word' and it is for this reason that 'तुलसी speaks of the Royal Family of 'राम' being ever *true* to its 'word':

—'प्राण जाय पर वचन न जाई ।'—तुलसी

Truly speakig, in the 'word' of Man delicacy of the milk of *ane's* mother is exhibited and delicious speeches are those that *exhibit* not only the sweetness of temper but they also exhibit the ease of Mind and the harmony of the Soul of the two–the man who delivers speech and the man who receives.

MOTHER'S MILK

Here one may recall that mother's milk is so sensitive for the child that it drips and overflows by and of itself at the very name or *thought* of the child just as the *tears* of a devotee flow *by* and *of themselves* at the very *name* or *thought* of his 'God' or just as a *lover bears* with his beloved, or a friend *with* friend. When 'ऊधव' started talking of 'कृष्ण', mother 'Yashoda's, milk started flowing *by and of itself* and mother's bras was all wet. This is *love* and *response*, the two put together in one and the same person. This is unifed personality — 'संयुक्त-शक्ति'. To such mothers I bow down in all reverence and humility. I hereby declare the 'doings', 'कृष्ण' speaking of his devotee as :—

--'ऊधो ! ऐसो भक्त मोहि भावे ।
सब तज मेरे जन्म-कर्म गुण गावे ।।'--सूर

Udhav ! Leaving all aside, that *sings* of the glory of my birth and works—I like most.

And Gita 4.9 speaks 'जन्म-कर्म च मे दिव्यमेव'--गीता ४.९--which simply means 'birth' and 'works' constitute 'divinity.' The Divinity of God is the Dignity of Man wholly rested on his Thought, मन, Word-वचन and Deeds-कर्म. Such is the 'inner' and the 'outer' disposition of man ever in high praise for obviously such disposition sustains the Culture of Man. 'Mind' is 'Civilization' and Culture is the Soul.

PAIN AND PLEASURE—A SCIENTIFIC WAY

—'समत्वं योग उच्यते'—गीता २.४८

—'equanimity', the law, the higher

—'अनित्यमसुख'—गीता ९.३३

—*fleeting happiness*—*Gita* 9.33

"In the emotional chemistry 'Pain' may well be classified as 'negative emotion'—dejection, apprehension, sorrows, fear,

anxiety, sickness, feelings like pride, arrogance, conceit, cares, lust gratification of desires, power, hate, stubbornness, haughtiness, intoxication of wealth, sin, delusion, deceit, and the like-feelings, the deep-lying layers of the brain responsible for a person's emotional state and mood—lying in the region of the brain called 'the subcortex', the seat for 'pleasant' and 'unpleasant emotion' and 'Pleasure' may well be classified as the 'positive emotions'—the subcortex being the seat for both kinds of emotions. Such pleasures—Gita 9.33 are termed as अनित्यमसुखं-गीता ९.३ —*fleeting happiness*—Gita 9.33.

All negative emotions are caused by the appearance of large quantities of *adrenaline* in the blood and removal of the *ex:ess* of adreline from blood—from certain brain cell prevents feelings of dejection or fear and anxiety from developing. This is what *aminazine* does.

In short, 'aminazine' switches off the centres responsible for 'painfull sensations' without affecting the centre which alerts the brain for 'pleasurable sensations'. Aminazine is a 'sedative'. Aminazine is also called or known as 'chlorpromazine'. (Cybernetics Within Us by Yelena Saparina p. 141/149/150).

Gita has neither *adrenaline* nor *aminazine* to inject in human blood either to 'close down' the pleasure centre or centres for pain, 'aminazine' being antidote to 'adrenaline'. Gita has a mental attitude or ability to adopt. Equanimity is the *universal sense* of *human mind* or, say, the original state of human mind.

The original state of human mind is self-regulating and needs no outside drugs or injunction much less sedative.

CANNABIS, SATIVE *and* INTOXICANTS

Of Bhang (Indian Hemp.), Ganja, Charas, Alchohol, Sativa (Cannabis), Cocaine, Opium and Cigarettes or smoking-Necotine goes straight in brain and stimulates it for about 5 minutes. In another 10 minutes the brain gets depleted of

this drug as it is metabolized in the lever and kidneys and then excreted through urine. Neurologists rightly believe that smoking is one of the most dangerous hazards that World faces today.

It is no doubt true that for those who have been lured by the charms and blandisments of Lady Nicotine there are few things which are smoothing to the distraught nerves and so entertaining as tobacco and its manifold preparations. One of them has gone to the extent of saying that he who doth not smoke hath either known no great griefs, or refuseth himself the soffest consolation next to which comes heaven. Charles Lamb in "A Farewell to Tobacco" observes : For thy sake, tobacco, I would do anything but die.' One of the earliest indictments of tobacco is in Robert Burton's Anatomy of Melancholy wherein he says :—

"It's a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."

Another indictment is from James I of England (Counter-blast to Tobacco) when it is said :—

"A custom (smoking) loathsome to the eye, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Thus from the above it is clear that all what have been classified as 'general poisions' in some form or other dangerously affect human mind and are harmful to the development of even mind and the Soul *suffers* in the depletion of Mind.

CEREBRAL CORTEX

The cerebral cortex is a wonderful 'screen' various parts of which are capable of perceiving pictures, music, smells, or whatever the case may be.

Professor Anokhin writes, "that the balance between the

cortex and subcortex is always shifting, but in all changes the cortex never loses control over the subcortex".

The cortex retains the superior role of 'overseer'. Mind is the 'overseer', the Soul is 'observer'-'उपद्रष्टा'—गीता १३.२१

Matter does not display the role of an 'observer'.

And here it must also not be lost sight of that God is the personl property, not *heritable* and God in not anxious to disingush those that *love* him and those that *hate* him or *ignore* him.

God is neither *friend* nor *foe* to any one, is 'unconcerned' 'उदासीन'— गीता ९.९

FRIEND AND FOE IN SCIENCE

Science known as 'Cybernetics' speaks of 'internal prompter' which 'तुलसी' calls 'उर-प्रेरक'[1] ।

Human psyche is a sort of tool for sensing the surrounding world and as the sense-objects act upon the sense, a composite image is formed of the object or say, the brain combines individual sense impressions into a composite image of the object. And sense impressions are logically processed in the brain to give us deeper undertanding of the things going about us.

In an experiments the cerebral cortex was removed from both hemisphere of a dog and dog's behaviour changed. It lost its ability to develop reflexes. It did not pay attention to its eternal enemy, cat, and became indifferent, did not react to the barking of other dogs. Science today can make friend and foe by processes that baffle the most vivid imagination.

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1. —'सुनु खगेस नहिं कछु ऋषि दूषन ।
उर प्रेरक रघुबंश बिभूषन ॥'—उत्तरकाण्ड

—O, Lord of Birds! Fault is not of the sage, the internal Prompter is 'राम' ।

PROPORTION OF GOOD AND BAD

'Good' exists in proportion just as in high civilization *liberty* exists in proportion.

That *ratio* of 'good' and 'bad in Man and in his World is 4 : 5.

In this world there are two kinds of people—those intensly interested in the 'welfare' of all, known in Gita 5.25 as 'सर्वभूतहितेरता:'—गीता ५.२५ and those interested in the 'warfare' or in destroying the world known in Gita 16.9 as 'क्षयायजगतोऽहिता' —गीता १६.९

Those interested in the 'welfare' of all are divisible into four types known in Gita 7.16 as (1)—'सुकृत'—गीता ७.१६ or 'doer' of 'good', (2) 'आर्त'—गीता ७.१६ or 'men in distress', (3) 'जिज्ञासु'—गीता७.१६ 'seeker of truth', (4) 'अर्थी'–गीता १६.७ 'seeker of worldly' aims and achievements and those interested in 'warfare' or in destruction of the world are divisible in *five* types–'दुष्कृत'—गीता ७.१५, the 'wicked'. (2)'मूढा'—गीता ७.१५ 'the foolish', sceptics, scoffers, (3) 'नराधम'—गीता ७.१५ villain or vile, (4) 'माययापहृतज्ञाना' —गीता ७.१५ or whose minds are carried away by illusion or, say, the illusioned and the delusioned, (5) 'असुर'—गीता ७.१५ or, demons.

Great, indeed, are all the four but that perfectly poised in mind is the best, that resort to maintaining the World's Order— Gita 3.20. They resort to transforming the society with nobler aims and objects and deeply given to creating :—

ONE MAN : ONE WORLD

Of these 'four' 'तुलसी' has so aptly spoken as :—

—'राम भक्त जग चारि प्रकारा ।
चारहु सुकृत, अनघ, उदारा ॥'—बाल काण्ड

'राम' has devotees—4 kinds, all the four are
the doers of 'good', 'sinless' and 'great''.

GREAT

Great is *he* that has no *complexes*, that *lives negatively* and *acts* positively, that is seized of the most noble of all human passions—a passionate striving towards 'pure' knowledge of his own 'longings', (the Soul) and 'belongings' (Matter and Mind) with a free and searching mind to glorify the Greatness of the Soul that sits in *nothingness*—a nothingness born out of a 'no beginning, no end' to magnify 'mind' and glorify Man. Exalted is *he* that is *everywhere* but no where at *home*—'अनिकेतः'–गीता १२.१९

Out of a 'no begining, no end'—matter neither created, nor destroyed, the Soul neither created, nor destroyed—Gita 13.19......has come all that has a beginning and an end'. In other words, has come 'Life' to live and leave the 'foot-prints' to indicate that Great Minds', Great Souls have gone and Greater Min s, Greater Souls are waiting to be born.

CULTURE OF MAN

Not the extermination, excommunication or elimination but assimilation of the 'bad', exactly in the same way as 'yellow' absorves 'blue.'. as 'the yellow water' of the Ganges absorves the 'blue water' of Jamuna river' at Prayag (Allahabad), as 'Cosmo' meets 'Geo' and just as the Radio waves which travel in a straight line can not curb with the curvature of the earth's surface and have to go off into outer space at a tangent where the earth curves and this led to the discovery of 'ionosphere (in the upper atmosphere of the earth—from about 60 km[1] onward, there is a region with heavy concentrations of 'ion' and free elctrons that is capable of scattering, refracting and reflecting radio waves striking it and that is how the waves cover thousands of kilometres in multiple jumps up and down between the ionnosphere and the 'ground' and this ionosphere was discovered in 1925 and confirmed experimentally in 1930, so a 'good' or a man of 'even mind' is hard to curb with the curvature (evil) of the 'bad', on the other hand, 'the bad' follows the 'good'. The principle is the same. 'The bad' merges into the 'good'. The Soul attracts Matter and Mind......Gita 15.7.

1. Ibid. p. 43.

DECLINE OF LAW—'धर्मस्य ग्लानि'—गीता ४·७

And when does law decline.—'धर्म की हानि' ?

According to Gita 'law' declines when population of evil doers—दुष्कृत—गीता ४.७— —rises and according to 'तुलसी' or 'रामायण' when the population of the 'demons' 'असुर', 'अधम', sinners and the conceited'—'अभिमानी' 'rises, or, in short, according to both the views the law declines when people fail to develop 'evenness of Mind' and give bent to 'repression and lose all restraints', throw overboard human values, human conduct, go reactionary and fail to take renunciation as an integral part of their life and living.

In short, the law declines when process of *disintegration* sets in, when restraint is lost, human weaknesses come up the surface, the 'good' go *unprotected*, sense of proportion goes imbalanced, material incentives overtake mind and the soul suffers—but *suffers* to bring about change from *bad* to *good*.

RAM RAJYA—'राम राज्य'

People in India speak so high of the efficiency and excellent State administration of the Kingdom of 'राम' but all earnestness for efficiency and good administration is not a popular enthusiaism or a mere facination for a change but is a solid rock of 'equanimity' (समता) coming up the surface, conflict (विषमता) receding, not completely wiped off but *lost* in 'equanimity' just to re-appear in forms different, to humanise 'matter' (इन्द्रियां) and 'mind' (मन) and bring about a political, social and economic concord to the *quest* and *conquest* of Man over *himself*. Of the kingdom of 'राम', 'तुलसी' explained :—

'राम राज्य विषमता खोई ।'—उत्तर काण्ड

In the Kingdom of 'राम'—conflict (विषमता) was *lost* in equanimity (समता) ।

The ratio decidendi is : the conflict (विषमता) or 'discord' is not 'anti' or 'indifferent' but 'relative' to 'concord.'

Of 'concord' and 'discord', the *later* is 'matter' and the

former is the Soul, each taken by itself is the 'absolute' and in relation to the other is the 'relative' and in between the two stands 'Man' not to disown the later (discord or Matter and Mind) and acclaim the former (concord or the Soul).

Gita has 'सत्य'[1], 'शिव'[1], 'सुन्दरम्'[1] to assimilate and sublimate 'मन'[2]. 'वाक्'[2], 'प्राण'[2] to make man and his surroundings *humane*.

DIRECT BRAIN ACTION AND POWER OF THE SOUL

Man is the *awareness* of himself.

In direct brain action 'indiviuality' seems to dissolve and fade away into 'universality'—Man as a compound-being is *transported* into 'Boundless-Being. This is not a confused state but the clearest and surest. In concentration of mind Man *frees* himself from all bonds and bounds and *escapes* the gravity of the material world. In that state of extreme fearlessness there is a complete dissolution of the relativity of 'matter' and 'the soul'—a complete *dissolution* of the relativity of 'Mind' and 'the Soul'—'mind' *yields* to Man and 'the Soul' as part (ममैवांशो—Gita 15.7 becomes the 'whole'—'the Absolute'.

In direct brain action the whole material world burns out and that is the scene worth *seen*. To put it in other words, the soul-seized is *he* that before his very eyes sees or has the capacity or patience to see *total destruction* of *all his earthly belongings* including the *dearest* and *nearest* and moves not at the heaviest afflictions and converts or has the capacity or patience to convert all *afflictions* into *affections*.

Gita 6.22 speaks thus :—

—'यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥'—गीता ६.२२

1. 'सत्य', 'शिव', 'सुन्दर' mean 'The true', 'the good', 'the beautiful'.

2. 'मन', 'वाक्', 'प्राण' mean 'mind', 'speech' and 'life'.

That on gaining which he (the soul-seized) feels there is no greater gain, and that in which he abides and is not moved even by the heaviest of afflictions.

—Gita 6.22.

This is Yoga.

Gita 6.23, therefore, speaks thus :

—'तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥' —गीता ६.२३

Let that be known as Yoga. It is severance indeed of contact with pain or say, dissolution of 'mind and the Soul' and it is to be practised with determination and untiring mind. —Gita 6.23.

Shiva's *third eye* was a direct brain action on 'sex' :—

—'तब शिव तीसर नयन उघारा ।

चितवत काम भयउ जरि छारा ॥'—बालकाण्ड–तुलसी

'लक्ष्मण रेखा' in 'रामायण' was a direct brain action.

—'चहुँ दिशि रेख खँचाइ अहीशा ।'—अरण्यकाण्ड

And, if Mitchell,[1] one of the 'astronauts of Apollo-Americans could take up research into extra-sensory experiments, into thinking certain geometric shapes and trying to transmit his images at predetermind time to four interested persons and could say that "he[1] has seen meterial objects being moved, deformed and broken by direct brain action just by concentrating or using this special technique",[1] there could be no good ground to differ from 'direct action of brain' displayed in the third eye of Shiva or in the 'लक्ष्मण रेखा' or circle around 'सीता' which was beyond the power and capacity of 'रावण' to cross over to take'सीता' away.

Equally there is no good ground to differ from Gita 6.27 to hold that highest happiness does not lie in the mind composed —'शान्तरजसं'—Gita 6.27.

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1. Northen India Patrika January 2, 1973 at p. 4.

A mind composed loses not *temper* but when the 'heat of passions' assumes the form of a *flame* and *flare,* it envelopes all that comes into its way and burns out, commonly known, as 'giving a 'श्राप' or 'शाप' ।

This is '*betrayal* of human mind' not in *defiance* but in *defence* so that 'strong' may not oppress the 'weak'.

The 'Sun' is its own 'reactor' in the chain of cause and effect, 'the Soul' is the only human 'coverter of every *tear* in every eye' into *smile* on every lip, on every face. The Soul is the only *human converter* of 'afflictions' into 'affections' and the final 'comforter'.

Gita is the human story of 'tears' विषीदन्तमिदं and 'smiles' प्रहसन्निव-गीता २.१० and Man is the only 'solace' to all 'sufferings.'

Hitler is no more. Rommel is ne more. But Rommel had the courage not to look back at his dearest wife and elder son from the moment he stepped into the car sent by Hitler to take the greatest General Germany ever produced and dear to Hitler—to take Rommel under custody to an unknown hospital to be poisioned and be done away with for a simple fault that he recommended a junior military officer for promotion and Hitler suspected something foul and after his death Hitler participated a condolence broadcast at Radio in the eveining. This is self-effacement of a brave man of action.

Einstein is no more. 'The Leader' dated July 7, 1955 (P. 5) reported 'repentence' of Einstein as :—

> "I made one great mistake when I signed the letter to the President Roosevelt recommending that atomic bombs be made".

This feeling of 'repentence' ran high across his mind at the time of his death because earlier he had known or possibly seen the tragedy enacted at Hiroshima and Nagaski on the 6th August, 1945 and widespred destruction it caused.

And Paul Tibbets, a retired air force General dropped

the A-Bomb on Hiroshima from the Enola-Gay that left nearly 130,000 persons dead, missing or injured. but to General Paul it was just a military mission and he was not 'emotionally involved'.

> 'I was not emotionally on involved in the dropping of first atomic bomb. "Gen Tibbets said, "To me it was military mission and I was relieved after it was done.' (N. I. Patrika dated 3-11-76—'Bombing of Hiroshima Re-enacted.)

In short, the world's military might, naval and air force equally need a human *converter* of afflictions into affections as a patient lying in hospital needs a human *comforter* and a thirsty and hungry crow needs a little left over rice from the food of Man, because, if Man is 'hungry' and 'thirsty', the crow or dog is equally hungry and thirsty and this is a 'response' to an inexhaustible desire in all creatures to live.

Human nature is composite---in Man all that is *humane* is the *Good*, the generating principle founded on 'sex' and 'self' is the *Beautiful* and all that is *perspectively ture* to the Totality of 'life' is the *True.*

Human nature is composite--in Man all that is *good* is humane, all that is founded on 'sex' and 'self' is *animal* and *insect* and all that is productive is the 'gene' of Plant life.

Human disposition acts accordingly.

This is Chapter XIV of the Gita.

15

Man, THE MOST-KNOWN

'पुरुषोत्तम'--गीता १५.१८

Complex-free personality—*Gita* 15.18

Man, the Most Known is he that imposes not, impresses most, that embarrasses not, embraces so lovingly.

MATTER/MIND	THE SOUL
'आ'	'अ'
--कृष्ण	—राम
—रमा (गोरवर्ण)	--राम (श्यामवर्ण)
—राधाकृष्ण	—योगेश्वर
—Hate–द्वेष/वैर-भाव	—Love–प्रेम

--'वैर-भाव सुमिरत मोहिं निश्चर'—तुलसी

Demons worship Me with hate—'राम' of तुलसी

—मृत्युलोके	—जीवलोके-गीता १५.७

'मृत्युलोके महाकालं लिंगं'

—Concept of God in Marxism.	— Concept of God in Gita.
—Contradictions.	—Coherence in Diversity.
—Distinct, Many—Gita .15	—'One'–Gita 9.15
--XX-sperm—*birth of a girl.*	--YX-sperm-*birth of a boy.*
—अनित्यमसुखं[1]-गीता ५.२२	—सुखमात्यन्तिक-गीता ६.२१
--Fleeting happiness'-Gita 5.22	--Undying Bliss-Gita 6.21

Life is the common and higher purpose of the creation that transcends all barriers and Man is the basic unity or unifying force in the midst of manifestations of life and light projected through the activities of diverified operations of the operating philosophy of 'life' and 'death' and 'life' and 'works'.

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1. See : Pain and Pleasure–in Scientific Way p. 242.

In the operating philosophy of Man death is a laughable impossibility and it is for this reason that Gita 15.7. has so boldly come out and has proclaimed to the World so boldly—— 'this world is a world of life'–Gita 15.7 which clearly speaks that 'life' exists in no other planet—in no planet other than this earth, the home—'जोवलोके'—गीता १५.७.

The Space Age is out to search 'life' in the planets, the Mars, the Moon, Jupiter and in deep space where *it* exists *not*.

Elsewhere I have spoken of 'Monotheism'[1] of India that led to the discovery of the principle of 'unity' (The Soul) in 'diversity' (Matter/Mind) and India declared 'Monotheism' to the World and the World, in its turn, returned no verdict against the 'monotheism'[1] of India.

After the discovery of the principle of 'basic unity' in 'diversity' Man set out to seek 'contradictions' and on the Soil of India as against the word, 'जीव लोके' in Gita 15.7. a 'contradiction' was, in the subsequent literature, found to exist in the word, 'मृत्यु लोके'[2] and Rik Veda or the principle of 'unity' therein was diversified into 'two'— युर्जु' and 'साम'. Till Gita there were only 'three' Vedas—'ऋक्', 'युर्जु' and 'साम' and Gita 9.17 speaks 'ऋक्साम यजुरेव'—गीता ६.१७. 'I am the Rik, the Saman and the Yajur Veda'. Gita does not speak of 'Atharv-Veda', the fourth.

In 'रामायण' at the 'Coronation' of 'राम' in Treta Age, that is, much earlier than Dwapar Age, the Age of 'कृष्ण', all the 'four Vedas' have been spoken to have come to *bow* 'राम'.

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1. Ibid p. 258
2. आकाशे तारकं लिङ्ग पाताले हाटकेश्वरम् ।
   मृत्युलोके महाकालं लिङ्गत्रयं नमोऽस्तुते ।।
   "In the heavens is the Taraka Linga.
   Hatakeshwara is in the neither regions and
   On Earth there is the Linga of Mahakala.
   Pay homage to the three Lingas."

—'जय सगुन-निर्गुन-रूप रूप अनूप भूप सिरोमने'—उत्तर काण्ड

In speaking of the *presence* of all the four Vedas at the 'coronation' of 'राम' in Treta, the 'age' *earlier* to Gita which makes *no mention* of the fourth Veda, namely, the Atharv-Veda did 'तुलसी' really commit an error in speaking something that is not borne out or *substantiated* from the record earlier to 'तुलसी' and earlier to Gita.

The answer is in *negative.*

Let the word, 'coronation' be first explained.

The word, 'coronation', subject to correction, is a composite word—made up of the words, 'corona' and 'nation'. King of a 'nation' is the 'Corona' of the 'nation', is the 'Sun' of the Nation.

The structure and properties of the Sun are being probed with the help of 'radar' and radio waves of the length of 8 to 12 metres are being used to probe the Sun. They are reflected from the 'corona' at about 350,000 km. from the surface and return 'to tell us about the structure and properties of the sun'.

In the lay man's language 'corona' is the 'face' of the sun, 'where the temperature' must be in the vicinity of a million degrees Celsius.' The solar atmosphere is made up of 'photosphere' and 'chromosphere'. The solar atmosphere absorves radio waves of longer wave-length and the corona trasmits only smaller wavelengths—those in the millimetre and centimetre ranges. The longer and short radio waves meet. The atmosphere of the sun is strongly ionized. And the upper region of the earth's atmosphere is known as 'ionosphere' discovered in 1925 and finally confirmed in 1930, namely, in the same year in which Einstein's Theory of Relativity was experimentally confirmed. The Sun and the Earth meet.

The first good photograph of the sun's corona was obtaind on March 5, 1964, at a balloon launching scientific station at Palestine (Texas. U. S. A.)

And just as Man has an 'agitated mind' and it is difficult to know the agitated mind in all its perspectives, so the 'nature' of the 'perturbed radiation' of the Sun is still *obscure* to the scientists.

*More accurately, 'corona is the lip-region' of the Sun, 'for 'light waves are scattered in the atmosphere by the air-currents, clouds and dust. Under such circumstances it is particularly difficult to observe the corona whose brightness near the disc of the sun does not exceed 1 millionth of that of the disc and rapidly falls off with increasing distance from the Sun."

Just as our earth makes its complete rotation at its axis (which is an imagenary line) in 24 hours, the sun completes its rotation at its axis in 27 days and the motion of the sun is knowable because of the sun-spots just as a Collector or big State Officer is knowable through his poen.

'तुलसी' was scentifically absolutely correct when he dipicted the 'motion' of 'राम' 'सीता' and 'लक्ष्मण' as :—

—'सीय राम पद अङ्क बराये ।
लखन चलहि मगु दाहिन लाये ॥'—तुलसी (अयोध्याकाण्ड)

The motion of the sun-spot is from 'left' to 'right'. The motion of 'लक्ष्मण' is from 'left' to 'right' दाहिन लाये'. On earth we move from 'right' to 'left'—'Keep to Left'. The Earth moves from West to East. Light moves from North to South--the course of an electron is from north to south. Life moves from 'South to North'. 'राम' was born when the Sun was on its northern course and 'कृष्ण' was born when the sun was on the southern course.

But physics holds that one direction *is as good as* the other. This is space isotropy—the space is the *same* in all directions. Space has isotropy and homogenuity whereas 'Time'

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1. The Quiet Sun p. 34-35 (Mir Publishers, Moscow)

has no isotropy—time is *irreversible*—youth once lost is never regained—but time also has homogenuity, or, in other words, the properties of isolated phosical systems (atoms or particles etc.) are the same to day as they were millions of years ago and they will be the same millions of years hence.

Thus 'तुलसी' was very much right in speaking of the presence of all the four Vedas at the coronation of 'राम' because Light (वेद),(प्रकाश) and Time (काल)' in all its three forms or phases 'past', 'present' and '*future*' came to bow 'राम' or, in other words, Light and Time being 'matter' and 'राम' being 'the Soul' in human from, 'matter' bowed before 'the Soul' or simply say, higher is 'the Soul and lower is' matter'. If I could partition the word, 'coronation' into two parts, 'corona and nation' and human mind could partition 'Time', the single entity into three parts--past, present and future, the Veda, the Rik Veda of the time of 'राम' or of Treta Age could very well be diversified in Dwapar Age, with the change of time from Treta to Dwapar, into 3 parts, 'Rik', 'Sman', and the 'Yujur' with the result that Gita 9.17. speaks only of three Vedas—Rik—Sman—Yujur—the three Vedas now constitute the 'whole' and each taken by itself is the Absolute and in relation to the other is the 'relative' or 'part'—the Atharva Veda' being a subsequent or later development to be added to the 'integrity' of the Rik Veda.

Rik-Veda or simply, the word, 'Veda' means 'Light' with the result that all the remaining three Vedas constitute a continuous light composed of 'quantas'—'Rik—Saman-Yujur' —each Veda out of 4 being a 'quanta' of Light.

But the Soul is beyond space, time and causation--beyond the reach of 'matter', though living in matter 'पुरुषप्रकृतिस्थो'—गीता१३.२२ yet, untouched by 'matter' just as a lotus, though, lives in water and rises as water rises but receds not as water receds and is untouched by water. This is how the Soul *lives* in matter —*lives like lotus.*

And an 'atom' is beyond any further division—is no further divisible.

At one end of the creation there is an atom—*no further divisible* and at the other end there is the 'Soul' *beyond* time, space and causation—*beyond* 'Matter'.

The 'whole' perspective of this World is Matter and the Soul or of Man is 'Matter', 'Mind' and the Soul' and of all this the Total Human Knowledge and Wisdom is *in part* for the Soul is *in part* (अंश) or say as : the Soul is *in part*, therefore the Total Human Knowledge and Wisdom is *in part*.

This World is the World of Relative System and everyone, everywhere taken by himself is the'absolute'and in relation tothe other is 'the relative' and the three phases are—'one', 'distinct' and 'many'.—Gita 9.15. All the systems are to create :—

ONE MAN : ONE WORLD.

Man is the 'part' *minus* the 'whole', the 'Whole' is 'part' *minus* Man.

Man, the Most Known is *he* that *impresses* and *embraces*, that *imposes not*, *embrasses not*.

MONOTHEISM OF INDIA

—"यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवाना नामधा एक एव तं सम्प्रश्नं भुवना यन्त्यन्या ॥"

—ऋग्वेद १०.८२.३ (मन्त्र)

"He who has given life, He who is the Creator, He who knows all the places in this Universe, He is One, although, He bears the names of many gods. Other beings wish to know Him."

"This is the earliest indication of Hindu monotheism, that monotheism which has continued to be the true religion of the Hindus for over three thousand years."

—*Epochs of Indian History* page 31—By R. C. Dutta

In short, 'work' *realises* 'life'.

'Life' is 'light' and 'work' is "sound" and in between the

'word' of Man is that *resounds*, 'I am.' 'I am.'. This is the 'monotheism' of India and the Soil of India and every particle thereof as also every particle of the earth, every molecule of water, every particle of or in space exerts and asserts its individuality but for the *whole* of Man. Power of Man as 'ब्रह्म' is *negative*. Powerless men raise platforms.

CONCEPT OF GOD IN GITA AND MARXISM

—'यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः' —गीता १५.१८.

As I surpass the Perishable, I am celebrated in the World and in the Vedas as the Spreme-Being.—Gita 15. 18.

In the Vedic *Age* the concept of God was that of a *negative*-'नेति, नेति'-*it is not, it is not or* in other words, the concept always *raised* and *resolved* a deep *controversy* between Mind and the Soul, the former being positive and the latter, the negative, the controversy *raised* being that it *declares* it as the *whole truth*, the Soul always *refutes* that—*it is not, it is not* the *whole truth* with the result that Man *searches* and *researches* the *whole truth* of his own existence and of the *force* that brings the whole creation into being, searches *for stabitity* in all that is *fleeting*...... 'अनित्यमसुखं' —गीता ९.३३ but the strength he gains is from the *embrace* he gives. God has no *variableness*, Man no *stability*.

"I, as a stranger to my heart and me,
Hold *thee* from this for ever.'—Shakespeare.

In all *truth* Man is *an Empire* over *himself*.

And when Marx held or holds that the God of Jews, Jehoban, possessed the Jewish traits, the God of Greek, Zeus, symbolised the concept of Greeks life; Virgin Mary, the mother of Christ, was a symbol of the ideal of Womanhood in medieval Middle East, to the author, he (Karl Marx) is not very much wrong in holding so, for obvious reason that God or the concept of God *accords* with the *natural or universal sense* of human mind... with the Gita concept of God 'I am this' 'I am that'

here'. 'I am there'. 'I am everywhere'. God is *bound* to make one's *faith* in that steady--Gita 7.21.

This World is of the FORM of God–'विश्वमूर्ति' —गीता ११.२१ —and, therefore, the God of 'ममता' (attachment) is 'समता' (equanimity or detachment) and the God of 'समता' is 'लोक-संग्रह'—गीता ३.२०. or the Maintenance of World's Order.—Gita 3.20.

The *function* of God and Man is the *same*——*to maintain* the World's Order. Just as the function of Planck's constant h is to denote the 'quantum action', the constant of Einstein is to speak of the speed of light and it is for this reason that 'राम' is known as 'मर्यादा पुरुषोत्तम' and 'कृष्ण' as 'योगेश्वर' । 'Even Mind' is the *true* and *real* God of Man and his Being and Becoming. In even mind lives the Soul ..even mind is the health of the Soul...

Worship God of your *own choice* but worship him with '*even mind.*' This is all.

This is the God in Gita and Marxism in *no way differs* in its *approaches* to God and to the concept thereof—only the ways *differ*—it approaches God through '*environ*'···*the real* world of Marxism *being* Matter *alone*, the Soul and the concept thereof being discarded, particularly, *because* of the discovery of *physic activity* of Mind and thus Marxism differs with Gita 7.4/5 in *one respect*. Marxism is in full accord with Gita 7.4. or, say, in other words, Marxism accords with Gita 7.4 which speaks of Matter (or say. Matter/Mind) as the *lower* and *omits* the higher, the negative and the only hang-up of this Universe, namely, the Soul in terms of Gita 7.4/5 which speaks as :—

—'अपरेयमितस्त्वन्यां प्रकृति विद्धि मे पराम् ।

जीवभूता महाबाहो ययेदं धार्यते जगत ॥'—गीता ७.५

Matter is my lower nature. My other and higher nature is the Soul...by which this universe is sustained···Gita 7.5.

To Gita 7.4/5—Matter (प्रकृति) and the Soul (पुरुष)—each is *real* world—the world of Matter is the *lower* or *inferior* and

that of the Soul is the *higher* or *superior* – belonging of Man being Matter and 'longings', the Soul of Man. Thus both are real worlds, like procedure and substantive laws.

PAIN AND PLEASURE IN GITA AND UPANISHAD

'सुखमात्यन्तिक'—गीता ६.२१

Undying bliss—Gita 6.21

Pain, Pang, Agony – pain is sharp pain, the agony is a severe and permanent pain —pain being the generic and the rest specific terms—they all express the feelings that are most repugnant to the nature of all sensible beings and similarly, pleasure, joy, delight, the later two —joy and delight—being the modes or modifications of the former, the pleasure. Man may have pleasure from without or from within or may be produced from any or every object or may be produced from the gratifications of our senses, from the exercise of affections and understandings, joy is derived from affections and delight either from affections or understandings. Each differs from the other in degrees.

"आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति।"

—तैत्तिरीयोपनिषद् (षष्ठ अनुवाक, श्लोक १)

Out of 'आनन्द' all beings have come, in 'आनन्द' they exist and to 'आनन्द' they return...Taittariya Upanishad.

Soor speaks:—'हम तुम दोउ सुख कारन उपजाये'—सूर

Ben Jonson (1573—1637) speaks :—

All hunman race from China to Peru.

Pleasure, however, disguised, persue'

Jeremy Bentham (1748—1832) speaks :—

"The aim of human society is the greatest happiness of the greatest number".

Here one would mark the words, 'greatest happiness' of 'greatest number'. This is a short-sighted view and is wholly

incompatable with the 'विश्व-भावना' view of India comprising the *whole without* an *exception.* This short-sighted view led to the narrowness of mind and Bacon (1561–1626) spoke :—

"You scratch my back and I shall scratch yours". and led to the *laissez-faire* (Let us alone) policy of the capatalistic society giving rise to what Karl Marx wrote :—

> 'If money...comes into the world with a congenital bloodstain in one cheek, capital comes driping from head to foot, from every pore with blood and dirt'.

and the train of captalism ran with force and fraud. Piracy, plunder, bribery. explointation. murders. inhuman traffics··· ran to Colonization and Imperialism in 19th century but fell headlong in 20th century, and all economic ills of the World of Today are *due* to this short-sightedness of *vision* contained in the phrase—'greatest happiness of the greatest number' and projected from the view point of masses with a *right* to live :—

—'अनित्यमसुखं'—गीता ९.३३

Gita speaks of pleasurs in everyday experience—'pleasure, pain and sorrow as *universally experienced*—in equal *balance* as they *lie* and goes a step further in using an expression.' 'सुखमात्यन्तिक'–गीता ६.२१–boudless joy which means and includes pleasure derived by affections wholly unaffected by *environ*···from within ···from within···without thereby a cause created from without and affected by *environ*···a pleasure *breft* of discription and experienced only in inner joy where Mind meets the Soul, where 'person' and 'personal' *meet* 'universal', where the 'self' *meets* 'the Self of All Creatures', the whole 'सचराचर', the joy being reflected in *tears* flowing *by* and of *themselves* somewhat or something like :—

'मम गुण गावत पुलक शरीरा ।
गद गद गिरा नयन बह नीरा ॥'—तुलसी

This state is experienced in the quiet hours and

immediately after and not during the interplay—a simultaneous interplay of 'सत', 'रज', 'तम' where 'Mind'/'Matter' is *converted* into the Soul. Of such joy the Gita 5.21 speaks thus :--

—'बाह्यास्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥'—गीता ५.२१

His soul being unattached in external objects, he finds the happiness that is in himself; he is in union with God, and he enjoys undying bliss.--Gita 5.21.

A TELEPHONIC CALL TO GOD

God, whoever he be, whatever he be, wherever he be, is *ever* on TELEPHONE of 'EVEN MIND' OF MAN.

Dial today and He is bound *to respond*. He is bound to attend your call.

There is no love without *a response.*

Love is the *even form* of the *high and* the *low* and therefore, *fond love* unto Man and God does *move.*

Man *means* and *includes* the Totality of life.

Man, the Most Known......'पुरुषोत्तम'—गीता १५.१८ is *he* that is *com plex-free.*

'तुलसी' speaks—

—'सो जाने जेहि देह जनाई ।

जानत तुम्हें तुमहिं होइ जाई ॥'—अयोध्या कारड

He alone knows who knows the *knowable*

and knowing, he becomes the MOST KNOWN.

This is *'assimilation'* of 'diversity' into 'unity. This World is *deversified* Human Form.

THE TWO OPPOSITES/CONTRARIES/THE TWO RELATIVES

—'शुक्लकृष्णे गती ह्यते जगतः शाश्वते'—गीता ८.२६

...two ways—the bright (white) and the dark (black)—are deemed the world's eternal ways...Gita 8.26

The *absolute* and		the *relative*
पूर्ण	और	सापेक्ष
MAN	and	WOMAN
मानव		नारी
BOY	and	GIRL
लड़का		लड़की
Heredity[1]		Variation[1]
The white	and	The black.
White Spot (शुक्ले)		*Black Spot* (कृष्णे)
'Centre.	and	Circumference.
केन्द्र	और	व्यास

—'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ'—गीता ७.११

I am 'काम' (sex) in all creatures-sex not in conflict with law...Gita 7.11.

'YX' *sperm*	and	'XX' *sperm*
(Dissimilar)		(Similar)
Male	and	Female

A male has two sperms—YX—dissimilar, a Female has two sperms—'XX'—similar.

In coitus—in conception, in fertilization—not YX of male meets XX of the female but if 'X' sperm *fuses* with the 'ovum', *a girl* and 'Y' sperm fuses in ovum, a boy is *born.*

Through out this humble work the author has been speaking with all confidence against the fact that this world has TWO CONTRARIES/WAYS/OPPOSITES—such as Man and Woman, Boy and Girl···Day and Night···Bright and Dark...

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1. The science of genetics is often described as a science which deals with heredity and variation. Heredity includes those traits of characteristics which are transmitted from generation to generation and is therefore fixed for a particular individual. Variation, on the other hand, is a rule of nature and due to which we find that no two leaves of a tree are found to be similar.

Rich and Poor...Inferior and Superior...the lower (Matter/Mind) and the higher (the Soul)—Matter/Mind and the Soul... Developed and the Developing or Undeveloped and *under* developing countries··precariously and princely...Male and Female...Man and God...Variableness and Stability – North and South, East and West...the Sun and the Moon, Nector (अमृत) and Poision (विष)...she and he, Net and Fish, these and the like *millions* and *billions* in forms different-I have been *holding*, *emphasising* and *impressing* that *none* of these seemingly opposites or contraries is *opposite* or *contrary* but is *the relative*—each of the two taken by itself/her or himself is the *absolute* and in relation to the other is the *relative* and it is because of this *fact* that this world is a World of *relative system* as also of the other system which I call 'Net and Fish' system, the latter founded on 'self' and the former on 'selflessness'—thereby the two –'self' and 'selflessness'—again become 'the relative', each taken by itself is the absolute and is relation to the other is 'the relative'.

THE FINALE—'पूर्ण'

Philosophy of India is founded on what is called

'पूर्ण'

'ॐ'

Or

'THE ABSOLUTE'

Or

THE SOUL, THE HIGHER

...सर्वशक्तिमान्

...the Soul alone sustaining the World...Gita 7.5.

...the Soul *precedes* Matter/ Mind.

...Matter/Mind is finally *converted* and *dissolved* into the Soul.

...This is MONOTHEISM of INDIA against which this World has yet returned *no verdict*.

And, yet, Gita 3.18 spesks as :—

—'नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥'—गीता ३.१८

In this world this GREAT SOUL has no use for MATTER. nor the SOUL depends on MATTER —no use for things done or not done—no dependence of the Soul on any creature, whatsoever··· Gita 3. 18.

and Gita 13.19 speaks of the word···'उभावपि'···*which means two*···Matter/Mind and the Soul are the *two*··· 'उभावपि'—गीता १३.१९ therefore not *ONE* and Gita 13.21 speaks of—'पुरुष प्रकृतिस्थो'—गीता १३.२१ which means the Soul is seated in Matter—seated in Matter just as the Soul lives in mortal body (See Gita 13. 26)—lives in mortal body or lives in Matter/Mind like a Lotus living in water—yet, uutouched by water···similarly the Soul though in mortal body, yet untouched by Body—receives no stain while it remains in body···' 'नोलिप्यते'—गीता १३.२३ and finally. Gita 13.23 points out that ONE who knows the Soul and Matter along with the DISPOSITION is *n ver born again* or say, in other words, is *finally* redeemed, released and delievered—delievered of Matter/Mind···'न स भूयोऽभिजायते'—गीता १३.२३

FURTHER HUMAN LONGING

—'जेहि योनि जन्मौं कर्मवस तहँ रामपद अनुरागहूँ"—किष्किंधाकाण्ड

As against this *finale*···*never born back*—as per Gita 13. 23···'तुलसी' in 'रामायण' points out a further *human* longing to live *in this very world again* and *again* but in all *love* to the Totality of Life···'सचराचर' and 'राम' and 'कृष्ण' each is 'विश्वमूर्ति'—गीता ११.४६···each taken by himself is the absolute' in relation to the other is the 'relative'— 'राम' being the Soul and 'कृष्ण', Matter/Mind, the two put—together CONSTITUTE THIS BIG WORLD IN AND AFTER THEIR OWN FORM···THE FORM of the SOUL AND the FORM

of MATTER/MIND, a short unit of which is YES-NO-unit which works out all human transactions, affairs and daily dealings on this EARTH--the WORLD OVER.

And our YES is the 'साकार/सगुण' रूप of the भगवान and our 'NO' is the 'निराकार'/'निगुॅण' रूप of the 'भगवान'. In all our dealings our 'YES' is *relative* to 'No'.

And Know--YES and NO, *sincere.*

And this releases and redeems MAN on this earth···no 'emotional involvement' is permissible in DUTY—'कर्तव्य', hard (कठोर) as it is and all human emotions including 'Love-hate' be reserved and extended to GOD.--'भावबस्य भगवान'--'प्रभु भाव-ग्राहक'—उत्तरकाण्ड-तुलसी. Love God. Hate God. Ignore God but do it with an awareness of his existence.

LOVE-HATE RELATIONS—सर्वभावेन *and* सर्वभाव

THE WHOLE BEING OF MAN *for* GOD

It is only in this simple way--love God, hate God— that the meaning, message, contents and concept of the word. 'सर्वभावेन' in Gita 15.19 and the word. 'सर्वभाव' in 'रामायण'

--'पुरुष नपुंसक नारि वा, जीव चराचर कोय ।
सर्व भाव भज कपट तजि, मोहि परमप्रिय सोय ॥'—उत्तरकाण्ड

···release and redeem Man of all his LONGINGS and BELONGINS on this Earth···ever *and for ever*···*Belonging* of Man is Matter/Mind and *Longing* is the Soul.

'तुलसी' *interprets* his 'सर्वभाव' as :—

'भाव कुभाव अनख आलसहूँ ।
नाग जपत मंगल दिसि दसहूँ ॥'—बालकाण्ड

'भाव'	means	'सत'	good/knowledge.
'कुभाव'	means	'रज'	bad.
'अनख/आलसहूँ'	means	'तम'	Indiffrent/ignorance/ error/negligence.

'सर्वभावेन'—गीता १५.१९ means with all the *force of being*, namely, with 'सत', 'रज' and 'तम' with good, bad and indifferent.

Thus the 'सर्वभाव' of 'तुलसी' is *equal* to 'सर्वभावेन' of Gita 15.19, namely, thought, word and deed--*sincere.*

The net result of this *equation* is that Man *stands transformed*--Matter/Mind is converted/dissolved/fades away into the Soul--Man stands *released* and redeemed and *delivered* of the Matter/Mind.

God may be *loved, hated* and *ignored* but with an awareness *into* Human Mind and the Soul—mortal (man) *to converse* with the immortal (God).

But this *transformation* is brought about by *another equation*··· by *acorresponding* nerve *centers* as:—

'सत'	Good	'भक्ति'
'रज'	Work.	'कर्म'
'तम'	Knowledge.	'ज्ञान'
Total	Total	
MATTER/MIND (प्रकृति)		THE SOUL (पुरुष)

MAN TRANSFORMED

Man is transformed by *developing* mind—from an 'evil' to '*even* Mind'.

Even Mind is the *seat* of the Soul-'पुरुष: प्रकृस्थो'-गीता १३.२१

And just as the balance between the cortex and subcortex is always *shifting* but in all changes 'cortex' never loses control over the sub-cortex—'cortex' is Brain/Mind and 'subcortex' is 'brain within brain' or in other words, is a specific region of the brain for *pleasant* or *unplesant emotions*···in the same manner *individual freedom* of Mind is to be brought under the *social control* of the Soul or as Gita 6.20 points out :—

'यत्र चेवात्मनात्मानं पश्यन्नात्मनि तुष्यति'—गीता ६.२०

'Behold the Soul through Mind.'··· Gita 6. 20.

MATTER AND ENERGY RELATION

Of Matter and Energy—the two laws of classical physics now merged into ONE, energy being an *aspect* of Matter. This is what Einstein held.

Gita *holds* Man as the *law* by *himself* for all the laws of Man in this World, and the Nature (प्रकृति) has been unfolding itself in the human personality *complex-free* to *rule* this Earth, Space, Waters and Waves.

MEDICAL SCIENCE

Medical Science holds : Of the two ways-bright-'शुक्ल'-गीता ८.२६ and dark 'कृष्ण'-the bright spot (लड़का) in the *centre* of nucleus of the 'ovum' is indicative of a male delivery—a boy is going to be delivered and a black spot (लड़की) near the edge of nucleus (ovum)/near the *circumference* of the cell is indicaiive of a *female child* going to be delivered.

1. 'Sex Selection of Unborn' —N. I. Patrika 23rd October, 77 (Magazine).

HUMAN LANGUAGE AND Literature IN

The

UNIVERSITY OF LIFE

'अक्षर ब्रह्म'—गीता ८·३

Man exists in part and whole, the Soul being part[1] ('ममैवांशो'—गीता १५.७) *and Mind, the whole.*

In the literature of Man, the Soul is poetry and Mind is the prose.

In the language of Man—language from the Latin *lingua*, tongue...that which is spoken by tongue—the Soul is the language of consience, the language of *truth*, mutual trust, reciprocal concessions and relations, the language of Mind is the language of *betrayals* and *belongings*.

Mind and the Soul make *true* and *false*, *good* and *bad*, *rich* and *poor*...the two go to make the *absolute* and the *relative*.

Men of *letters* are those that call and recall the *attention* of *mankind* to the *language* of *relativity* and *literature* of 'the *absolute*'.

Hindi Literature is the literature of the 'absolute'—Child Woman and Man.—'विभूति', 'श्री', 'तेज',—गीता १०.४१.

'विभूति' is 'Child', 'श्री' is 'Woman', 'तेज' is Man.

In Hindi Literature 'सूर' in his 'श्याम' producted a 'child', 'मीरा' in her out-pourings (कान्ताभाव) produced a 'Woman' in her elements and 'तुलसी' in his 'राम' produced a 'Man' grown-up and matured—produced a personality *complex-free*—

'हर्ष विषाद रहित रघुराई' ।—तुलसी

In the Life University Work (कर्म), Knowledge (ज्ञान) and

1. Cf. 'ईश्वर जीव अंश अविनाशी'—तुलसी

Universal Love (भक्ति) or, say 'art', 'science' and 'commerce' and *every* and *all* branches of human knowledge and wisdom are *ways* with *design* to lift up human nature.

Mind is 'Art', the Soul is 'Science' and Man as a whole is 'Commerce' and Trade in this material World.

At one stage of the History of World Man has been a *saleable commodity*—Slave Trade thrived—slave, a *source of wealth* and today Mind is a *commercial commodity* and the Soul is sold *cheaper* in the open market of bribery, black-market and *corruption* and Mind *still cheaper* in the *open* market of *force* and *fraud*......*integrity* of *Office* and *Dignity* of Man being *bought* and *sold* at a rate *far below* the rate at which a *horse* was sold in France in XIVth Century or a at a rate 'pressure' is bought/ brought in India on the *doctrine* of *disciple*—doctrine is that which must prepare men for *discipline*.

Indiscipline and flattery are the diseases of the Mind.

MIND	THE SOUL
'आ'	'अ'
—कृष्ण	—राम
—University.	—Universality
—Integrity.	—Dignity
—Common Man	—Intellectuals/elite of the era
—Inflation	—Finance./Funds/Financing
—Individual	—Institutions.
—Net rate of growth of population.	—India as a low-income-Asia.
—Man-made shortage of food.	—Plenty
—Dortrine	—Discipline

'Annual growth of population is being attempted to be arrested or stripped by a higher annual growth of gross product per capita.' (U. N. Report entitled, "The Future Of World ...77.)

But, in the World of Today it appears that there is a keen *competition* between Man and God, the former producing 'materials' and the later, Men.

A *balanced economy* of Man and Material is needed today with special *emphasis* on *the planning* of Men as *social beings.*

Gita *humanises* beasts and bruits.

Life is education--All Practical--an University by itself, so is Gita--All Practical--an Universality by itself.

Human knowledge is ever *in part* because the Soul is a *part*—ममैवांशो—Gita 15.7.

Human language is the language of a newly wedded couple—language of a 'pair'—language of those living *princely* and of those living *precariously*, language of *forms, graceful*, and *aweful*, of 'substance' *true* and *beautiful*, of belongings, absolute in *quality*, full in *quantity*, of longings, ambitions, aspirations, aims and achievements; of daily dealings, affairs and transactions, of a 'yes' and 'no'--individual, social, institutional, national, international and at U. N. O. multidi-amensionally impressive and expressive and because of diverse peoples, races and nations Man has no universal language for a human understanding *to embrace* everyone, everywhere, whoever he be, wherever he be.

In short, human lauguage is the language of a 'कर्मयोगी', of Man of Action--language that *exerts* and *asserts*, that promotes the permanent interests of human progress and advance and with it goes the progress of *arts* and *sciences* and the *rule* or *human advance* is free thought and expression. Forgetting for a moment great Indians from Manu to Nehru or Dr. Radhakrishnan, great thinkers in the West—from Galileo and Darwin, Thoreau, Voltaire and Ruskin, Karl Marx, H. G. Wells, Barnard Shaw and Betrand Russel and the like have been objected to for their *thought* and *statements* but simply because some sceptics and scoffers or a

few fanatic hold obdurate views on them, none of them would come to defend but the living critic would always learn from the criticism of his opponents than from the *eulogy* of his supporters and as a rule narrow mind would not be able *to rise* to the height of the thought of these and many great thinkers and one should not forget that Souls greater than any of the thinkers of the by-gone age or of today are *waiting* to *be born* and to stifle criticism is to prepare one's own destruction--'the Soul' is bound to militate against 'mind' that stifles criticism--the reason being simple--*rationalism* makes large and liberal *tolerance* for mutual criticism and ultimate good desired is better *reached* by *free exchange of ideas* accepted in the competition of market for human values, ideals aud to derive agitation underground.

'If all mankind minus one were of one opinion and only one person of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power would be justified in silencing mankind*.'

Just as Man acts in circumstances, so 'language' is a restricted 'liberty' not in chains but in 'restraints' and not a 'licence' for the freedom of individual mind to chain the 'soul'--the Soul' *frees* itself and *frees* human mind from all *tappings* and *tapstry* of *rationalism* and bigotry, primitive cults and geography and of the assaults of modern science and of social niceties and certitudes, if any.

On the basis of 'monotheism' of India the concept of 'ONE' God has come and the human soul as also the Soul of Animals, Insects and Plant is a 'part'[1] (अंश[1]) of ONE GOD and the 'Soul' in Gita 6.8 has been spoken of as 'ज्ञान-विज्ञान-तृप्तात्मा'-गीता ६.८ 'or' embodiment of total knowledge and wisdom 'and' 'ज्ञानतपसा'-गीता ४.१० is a 'researcher'. Researcher simply,

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1. 'ईश्वर अंश जीव अविनाशी'--'तुलसी' । 'ममैवांशो'—गीता १५.७

* (Mill in his essay 'On Liberty' pp. 19/20.)

means 'searching again' and this simply means and refers to the Vedic concept of 'नेति', 'नेति'—*this is not, this is not,* for obvious reasons that there is nothing new under the Sun or, say, in conducting researches each one through his 'mind' is searching and researching his own 'soul', the repository of knowledge and wisdom *by and of itself*. The discovery is of 'the Soul' and the discovered is the 'Soul'. Every inventor, explorer, literateure or writer, artist, scientist, in his 'art' and 'part' (ability) *discovers* 'himself', and in that discovery all that is *the true, the good* and *the beautiful* is the Soul and all that is *the blissful, the beautiful* and *the true* or 'शुद्ध' or pure is 'even' 'mind' in search of 'the Soul.' All human actions and motions or 'the do' and 'the know' of Man by operation of law of Nature or, say, simply *by and of itself'* becomes the property not of the 'individual' or of the Country to which he belongs but directly it co-relates as the property of the World as a whole or what Gita 4.33/37 speaks as :

'सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते'—गीता ४-३३

...all works with no exception culminate in knowledge. Gita 4.33.

'ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा'—गीता ४-३७

...fire of knowledge reduces all works in knowledge... Gita 4.37.

All this simply means that all human actions and motions finally end in 'knowledge'. For example, Faraday is no more with us today but his principle of 'electricity' is today the property not of Faraday or of his country, England but is the property of the world as a whole, is as much the property of England as it is of India today or of any of the countries of the world and, similarly, no rights in the 'रामायण' of 'तुलसी' are reserved and a publisher may publish the editions of रामायण, has as much right as the other enjoys. It is the property of the world and not of minds' narrow. Copyright Act does not apply to 'गीता', 'रामायण' or 'वेद'

or 'उपनिषद्' and the like and thinkers of the 'past' as of 'today' are *becon lights* for the posterity and none of us has a right to commit anything to print that would go *to corrupt* posterity.

Human mind refined for the 'good' of the World is the product of a synthesis of 'even mind' and 'the Soul'.

Human literature is the product of 'even' or 'composed mind' and 'harmonised soul'.

MOON'S RESOURCES...WHETHFR COMMON HERITAGE OF MANKIND. ?

But a question arose : Do resources of Moon belong to all countries of the World or to only those that are able to explore and exploit the Moon's natural resources ?

The U. N. Committee including U. S. A. (America) and U. S. S. R. (Russia)...the committee is committed to find a solution to the question or questions.

The U. S. A. holding the view that' the resources on the Moon are *part* of *common heritage* of mankind. Russia is on record that it *can not agree* that the natural resources on the Moon are the common heritage of Mankind...Acco-r ling to Soviet Union *at ieast not immediately*.

Mr. Baker (Deputy Assistant Secretary. U. S. A. Delegation to U. N. Committee held on 27th June, 1977 at Vienna) spoke that the American position is based on Article 19 of the Universal Declaration of Human Rights "which emphasises the freedom to impart and receive information. According to the "Soviet Union global information could be disseminated openly, while local information would require permission of the country concerncd."

THE TRUE (सत्यं); THE GOOD (शिवं), THE BEAUTIFUL (सुन्दरम्)

Whatever the language be, but its literature is the refinement of the refined...'the good' searched and 'stored', 'the true' perespectively enthroned, 'the besutiful' defied all human beauties and 'the blissful' endowed the Man, the everlasting breaths *not*

free air but *without* air, life pulsates, and *carries not* the dead wieght of time, space and causation.

Let me explain this by taking a simple verse from 'तुलसी',

—"घन घमंड नभ गरजत घोरा ।
प्रियाहीन डरपत मन मोरा ॥"—किष्किन्धा काण्ड

Here I take out the word, 'डरपत' and I substitute my own word, 'तडपत', the result is that the beauty and purity of the text stand tarnished and not 'तुलसी' but the author is gone to dogs.

IDEAS AND IDEOLOGY

Human mind has a tendency to catch an 'idea', it then *energises* it and immediately *declares it* to be the 'whole truth, but 'the soul' immediately *interferes* and speaks to the 'mind', *it is not, it is not the whole truth* and this gives reasons to search and re-search untill an *equilibrum* is effected, mind is ceased of tension and the Soul is harmonised, *the good, the true, the beautiful* is restored and the *blissful* converse the inner happiness, the outer gets *reflected* and the whole world is on a *human touch.* All human activity is determined by ideology. If a Man is ideologically backward and morally degenerate, he can not but be regarded as utterly useless. 'Idea' is 'matter', 'ideology' is the Soul.

OM—'ओं'

'Word' is the Peronalily of the Man as a whole, 'thought' is the 'inner' and 'act' is the 'outer' of Man, the three put to-gether *confer* upon Man what Gita 17.26 call 'सद्भावे' or *sense of reality* and of '*goodaess*' or 'सद्' and 'प्रशस्तेकर्मणि' or action worthy of praise' is also 'सद्' but the 'प्रणवःसर्ववेदेषु—७. ८ गीता...'of Vedas 'I am Om'...Gita 7.8 the word 'Om' is the composite word with contents of 'यज्ञ', 'sacrifice', 'तप' penance, 'दान' or gift, the three concepts of 'sacrifice', 'penance', and 'gil t' assimilated in the word, 'Om'. The word, 'तत्' simply means 'without consideration' or, say, simply, 'renunciation'.

ओं तत् सत्

This is 'ओं-तत्-सत्' which confers a personality interlinked with 'the inner' and 'the outer' of Man to or with the whole world he *lives* in.

PAIR PRODUCTION

But in the language the role of 'word' is most significant. It rotates on the true axis of 'pair-production'. A pair of 'words' with meaning, message, impo·t, content and concepts founded on 'relativity' or physical symmetry in opposite directions...often poles apart...for example, in English language, for the word, *princely* the opposite or the relative pair is *precariously*, for the word, *even*, the opposite or the relative is 'evil', for the word, *intensive*, the relative is *extensive* and so on. In Hindi langauge the 'negative' of a 'positive' word is basically founded on the soul-content...as the small 'अ', added as 'prefix' to a positive word, immediately the positive word is rendered 'negative'...the soul confers its power on the positive word.

THE THREE WORLDS—'त्रिलोक'

The word, 'राम' is made up of *three letters* 'र' + 'आ' + 'म'... covering the *three* worlds:—

—'पृथिव्यन्तरिक्षं द्यौ':—सतपथ ११.५.८.१

the earth, space and the light sphere (द्यो-लोक/धृ.लोक) or, say, of Love, Life and Living, or say,

—ओं 'भूः'-'भुवः'-'स्वः'—

— the earth, space, the sphere of light.

or, say, the Earth. (fire), the Moon, the Sun...Gita 15. 12-13

In other words. 'राम' is a comprehensive word to cover the total *productivity-power* or *total generating power*; 4* times of the word 'राम' of 3 letters (3 × 4)* is 'द्वादश अक्षर',a mantra of 12 letters,

—'ओं नमो भगवते वासुदेवाय'

the *twice of* which is 'गायत्री' mantra

—'गायत्री छन्दसामहम्'—गीता १०.३५

Of meters I am the Gayattri...Gita 10·35

The mantra Gayatri ओं भूः भुवः is a mantra of 24 letters just as our Day and Night is of 24 hours.

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* It takes 4 seconds for a single human breath to complete its rotation, or 4 Ages to make a 'Yuga'–Gita 8.17

MAN AND HIS WORLD

The 24 letters *correspond* to 24 *elements* that constitute this world, the structure of the world or that compose 'body', 'mind', sensory perception and the Soul as per details :—

"महाभूतान्यहंकारो बुद्धिरव्यमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचरा:"—गीता १३.५

महाभूता—	The main elements——	5.
अहंकार—	Self-conscience————	1.
बुद्धि —	Understanding————	1.
अव्यक्त —	Unmanifested—————	1.
इन्द्रियाँ—	Ten senses————	10.
मन —	Mind———————	1.
विषय —	Objects of senses————	5.
	Total	24

—Absolute
—Man.

and an 'into' thereof—3 x 12 x 24 is equal to 864 which figure multipled by 100, *the product* happens to be *equal* to the number of seconds in 24 hours—86400 seconds and multiplied by 1/4th of 100, that is, by 25 ($864 \times 25 = 21600$) the product is or *happens* to be *equal* to the number of breaths in 24 hours—21600 breaths and the same figure—864 multiplied by 1000 the product is 864,000 which figure *happens to be equal* to number of years of 'द्वापर' Age, the Age of 'कृष्ण' and also equal to the number of mileage of the *diameter* of the present Sun—864,000 Miles.

All this *irresistably* leads to conclude that Man is the *meter* and *measure* of Time and Space, Time and Distance and Causation and therefore human language and literature, owing to long lapse of time, even, if lost, like Gita 4.2, and are subjected to change with the change of time, they obliterate *not* and the law of change is that what changes is the '*form*' and not the *substanae*—what changes '*is Mind*' and

with it 'matter' is changed—change the spin, particle is changed—change 'the 'mind' and 'matter' is changed--change the 'matter' and 'mind' is changed but what *changes not* is 'the Soul', is the 'even mind' with ultimate result that what is based on 'even mind' and on the harmony of the Soul in human literature *changes not* and *continues* to *exist* like the Soul of the Totality of Life defeating onslaughts of Time, Space and Causation. Language changes from village to village, from province to province, country to country but national languages, national literatures preserve and continue to preserve the 'Age' but as the national boundaries are changed, *the Age* is changed into *era* and *era* is part of *eternity* just as 'work' (कर्म) is part of *infinity.* Man lives in *eternity* and works *in infinity.* This World has 2796 languages and 400 scripts.

INFINITY AND ETERNITY

Creativity of 'mind' is 'infinity' and sublimity' of the Soul is 'eternity'.

'Infinity' is never-ending 'work'—by space unbounded and 'eternity' is never-ending 'time'—undestroyed by time.

Man is the 'relation' of 'Action and Time' or is the relation and seperation of Time and Action—'काल और कर्म' and added to them is 'human disposition'—'स्वभाव'—Gita 9.8 speaks—'काल, कर्म और स्वभाव' ।

"प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः-पुनः ।

भूतग्रामिमं कृत्स्नमवशं प्रकृतेर्वशात् ।।"--गीता ९.८

Controlling own nature (Matter and the Soul), I send forth again and again all this multitude of beings which are helpless under the sway of Nature/Matter.—Gita 9.8.

Human disposition is 'good', 'bad' and 'indifferent' in *make* and *mould*—'the divine' (देव) and 'the demonic' (असुर)

UNIVERSAL—BEYOND TIME, SPACE AND CAUSATION

Gita was given to 'अर्जुन' who came from the heritage of God—

"मा शुचः संपदं दैवीमभिजातोऽसि पाण्डवः ।।"—गीता १६.५

thou art born to the heritage of the gods—Gita 16.5 or, in other words, Arjun was a man of divine nature. That makes the whole difference. If 'अर्जुन' were an 'individual', the Gita would not have been 'universal' in its appeal. Naturally, therefore, 'अर्जुन' represented the suffering humanity or the ignorant masses and it is only in this setting that Gita could be held to have an 'universal' appeal and that promotes human *progress* and *advance*.

In short, what is 'universal' is that *is* beyond time, space and causation.

Gita is such human literature—a literature of 'Mind' and 'the Soul', is the literature of creativity of Mind and sublimity of the Soul, is the literature of Man and of his associates and it is in this sense that Gita *humanises* beasts and brutes.

Life *by and of itself* is an experiment and brusts in the University of Life. Human literature is that *humanises* the demonic nature of Man.

Human language is that which conveys the 'feel' and unburdens the dead weight of time, space, causation, of marbid state of conventionalities, of made-up convictions wholly divorced by *realities* of life.

Life has its own language and literature—*truely humane.*

RESTRAINT

Chapter XVI of Gita is a *classification* of the *qualities* of head and heart of Man of the nature—the divine and the demonic—but for human perfection, happiness and to attain the highest *human state* the Gita lays not conventionally but experimentally confirmed truth—the law of restraint.

The law of restraint is : 'Compose Passions'—Gita 6.27

— शान्तरजसं'—गीता ६.२७

—'कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ।।'—गीता १६.२१

Compose lust, wrath and greed. Gita 16.21 Restraint is the art of arts.—*Shakspeare.*

THE EVIL-MINDED

"प्रकृतेर्वशात"—गीता ९.८

—all this multitude of beings, which are helpless under the sway of disposition or Nature.--Gita 9.8

The evil-minded, man of demoniac nature, the demons, the self conceited, the sinners and man possessed of traits in disposition inclined to destroy all human values, create troubles, chaos, reactions and out to destroy the even fabric of a smooth life in a social order given to creating peaceful atmosphere, in a word, people known in Gita 16.9 as.

"क्षयाय जगतोऽहिताः"—गीता १६.९

such people have been classified undr the term 'असुर' and those given to the good of others are known as :—

"सर्वभूतहितेरताः"—गीता ५.२५

or the Devas—देव । This calssification is not arbitrary or fanciful but clearly based on *natural sense* of human mind, human *disposition.*

Evil-mind is sinner—'आसुरी सम्पदा'-गीता १६.५ heritage of domons.

Even mind is saint-'दैवीसम्पदा'-गीता १६.५—heritage of god.

Saint is 'good', sinner is 'bad'.

I have elsewhere spoken of the ratio of 'good' and 'bad' in this world as 4 : 5—भले : बुरे ।

The difference between good and evil in actions is not founded on arbitrary opinions and institutions, but in the nature of things and in the nature of Man; it accords with the universal sense of the human mind.

Gita 9.8 speaks of 'प्रकृतेर्वशात्'--गीता ९.८—this whole multitude are helpless under the sway of his disposition or in other words, each Man is bound with his own *dispoistion--bad* is bound to exhibit traits of *badness* every time and without prompt-

ings from outside, it is his very nature, and the disposition of the good is to do good. No way out.

I have alsewhere also stated that because of Mind, Man is *bound* and because of the Soul Man is *free*.

I have also stated that the Culture of Man is not to *eliminate* the bad but to *assmilate* and *sublimate* the *bad* in order to make him *good*.

Saints everywhere have spoken of human disposition of good, bad, indifferent as—

(अ) "भलो भलाई पे लहे, लहे निचाई नीचु ।
सुधा सराहिय अमरता, गरल सराहिय मीचु ।।"—तुलसी

(a)……the good is ever disposed to do goodness, and the bad to do badness just as Nectar inclines to bestow immortality, poision to give death…

(ब) "नीच निचाई नहिं तजे, सज्जन हू के संग ।
तुलसी चन्दन विटप बसि बिनु विष भए न भुजंग ।।"
—तुलसीदास

(b) the evil-minded*does not give up his evil-mindedness and the even-minded does not give up his goodness.

(स) "मूरख को समझावते, ज्ञान गांठि को जाय ।
कोइला भी होई न ऊजरो, नौ मन साबुन लाय ।।
कोइला भी होई न ऊजरो, जरि बरि होय जो सेत ।
मूरख होई न ऊजरो, ज्यों कालर का खेत ।।
मूरख से क्या बोलिए, सठ से कहा बसाय ।
पाहन में क्या मारिए, चोखा तीर नसाय ।।"—कबीर

(c) —the foolish is not ameanable to really good things—no use explaining good thing to a fool, idiot, buffon-idiot being a natural fool and buffon being an artificial fool—fool is he who violates common sense in his actions.

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* Cf. The greatest favours to an ungreatful man are but like the motion of a ship upon the waves; they leave no trace, no sign behind them.

(द) 'लभेत् सिकतातु तैलमपि यत्नतः पीडयन् ।
पिवेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।
कदाचिदपि पर्यटंछश विषाणमासादयेन्न तु
प्रतिनिविष्ट मूर्खजनचित्तमाराधयेत् ॥
व्याल बाल मृणाल तन्तुभिरसौ रोद्धुं समुंजृम्भते
छेत्तुं वज्रमणि शिरीषकुसुमप्रान्तेन सन्नह्यति ।
मांधुर्य मधु बिन्दुना रचयितुं क्षाराम्बुधेरीहते नेतुं
वांछति यः खलान्पथि सतां सूक्तैः सुधांस्यन्दिभिः ॥"

--भर्तृहरि

(d) Bharttary explains that a buffon can not be made round, can not be made a man of senses, just as beef, bull and buffalo—probably, buffon is the word patterned on bull, buffallo or beef.

(इ) नीचस्य मतिर्न दातव्यां ॥ २०३ ।--चाणक्य सूत्र

(e) evil-minded are not to be made to act according to common sense, he intentionally violates common sense.

And just an evil-minded can not be expected to rise to *goodness*, so an even-minded can not be expected to stoop down too low.

(यफ) सुपूजितोपि दुर्जनः पीडयत्येव ॥ २०६ ॥—चाणक्य सूत्र
(जी) चन्दनादीनपि दावाग्निर्दहत्येव ॥ २०६ ॥—चाणक्य सूत्र

MODERN LAW AND LAND-LORD OF LAND

Lord Dennings in a rent case observed.—"let the law offer a loophole, and the land-lord will make it big enough that his coach with four horses will pass through it."

GITA, LAW AND LITERATURE

We love our country as the seat of Religion—Religion of Man—'Man Himself'—as the sceat of Love, Life, Literature and Law--Law of Man—Right of Man to *live and grow* as

Man with a Soul so formed that nothing but himself can be its last, adequate and proper happiness—the ultimate *end* of Man is the *enjoyment* of Totality of Life and nothing is more laudable than an enquiry after *truth*.

Men's 'passions' (रज) impell them to do many things which are unlawful or illicit, their ignorance (तम) leads them into many things which are illegal or illegitimate. As a good (सत) citizen every man will be anxious to avoid every thing which is unlawful. It is the business of the lawyer to define what is *legal* or *illegal*, it is the business of critic to say what is *legitimate* verse in poetry or what is *appropriate* words in prose, it is the business of the linguist to define the *legitimate* use of words: it is the business of moralist to point out what is *illicit*.

From above *one* would note that it is the *interplay* of 'सत', 'रज' and 'तम', activity, inactivity, ignorance--the three *forces* or *factors constituting* human disposition and Gita so loudly *speaks* all about them—Gita 6.27 by one simple word, 'शान्तरजसं' गीता ६.२७, 'compose passions',—Gita 6.27 covers it. Gita 14.11 speaks of' goodness' (सत) and Gita 14.17 speaks of ignorance (तम) and its consequence and in Gita Chapter 17 'faith' of Man has been held to be of 3 kinds--'good', ('सत'), 'passionate' (रज) and 'dull' (तम) and Man has been summed up : *what his faith is that verliy he is.* – Gita 17.3

Branches of *human knowledge* may be 10, 100 or 1000 but what *matters* is the natural or universal *sense* of Mind, or *natural disposition* of Man and it is *here* that Gita speaks as if an Empire spoke or speaks—an authority on 'Man' and *his doings* as a social being--an *authority* unparalled—an authority to speak the *esssence* in the world. The brutes are guided by *instincts* and know no sorrow. The scheme of thoughts is that thoughts in infancy are *lost* in those of youth, these too take a different *turn* in manhood till old age leads us back into our former *infancy*.

EVOLUTION OF THOUGHT ON THE SOIL OF INDIA

ब्रह्मा के १४ भुवन

Thought (विचार), Contentment (सन्तोष), insightful Learning (विवेक), Truth (सत्य), Detachment (वैराग्य), Love (प्रेम), Universal Love (भक्ति), Yoga (योग), Duty (धर्म), Compassion (दया/करुण), Determination (निश्चय), Contemplation (प्राणायाम), Bliss (आनन्द) and Knowledge (ज्ञान)—These constitute sweet disposition of Man —that nature can create.

And Gita 5.15 speaks

'अज्ञानेनावृतं ज्ञानं तेन मुह्यान्ति जन्तवः।'– गीता ५.१५

Knowledge is veild by ignorance, and mortals are thereby deluded —Gita 5.15.

AND

"ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषांमादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥"—गीता ५.१६

But for those in whom *this* ignorance has been dispelled by knowledge, the knowledge, like the Sun illumines HIM (MAN HIMSELF...THE SOUL) who is beyond.—Gita 5.16.

HUMAN POETRY

Emancipation of Man is the poetry of *urgency*, poetry of virtue and wisdom, *actual* and *presumptive*, is the poetry of *preference* of the Soul to the Mind...to the danger of betraying weakness...gloom that grows *darker*, that *assumes* new horrors in *seclusion*.

"Nature, in her production, slow, aspires
By just degrees to reach perfection's height."

—*Somerville.*

GITA AND POLITICS!

Gita has a politics *not* of *force* and *fraul*, not of *privilege* and *prerogative*, not of *exemption* and *immunity*, not of *promi-*

nence, and propaganda, not *of stage*, *platform* or *speeches* or *of welcome* with *garlands*, nay, not of '*promises*' or of indiscriminate *distribution* of *misery* or *horror* or demonstrations, protests, desertions, absurdity, contradictions *but* is the politics of our own *actions* that are adequate expressions of our *virtues*, our *beliefs* in 'life'...in an *inexhautable* desire in all creatures to live...in the life of a man of senses short life is sufficient *to manifest himself* a man of *honour* and *virtue*... Man with a belief in the *certainty* of the *existence* of God, for the existence of God far from being a thing that wants to be proved that I think it the only thing of which we are certain, a politics not of *hatred*, revolutions, outpourings, break away, *but* a *politics* of the simple fact that human nature is the *same* in *all reasonable* creatures......right exercise of reasons and *social affections more* than 'personal gains and advance' at the the expense of one's own *elegance* in his thought(मन) and, words(वचन) and finally in deed (कर्म) । Politics in Gita is simple : to keep people with the State. Gita has no yes-man, no bugle-blowers, no hand-clappers and no drum-beaters.

The fundamental base of political equilibrium *lies* where Parliament/President/King gives *liberty* and People give *love*. India believes in 'निर्वैरः सर्वभूतेषु'—गीता ११.५५—'ill-will to none'—Gita 11.54.

MORALITY AND STATE ECONOMICS

'द्यूतं छलयतामस्मि'—गीता १०.३६

I am the gambling of the fradulent...Gita 10.30

...in the Film World of India in Dewali Gaming

for 1977 Crore[1] of rupees exchanged hands.

It is no denying a fact......no more a philosophy but a fact...apure fact...that people condemn and decry *vices* and their destructive influence on society...gambling, street prostitution,

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1 Northern India Patrika 13 November, 1977 (Magazine Section) Dewali Gaming in Filmdom.

wagering contracts, illegal traffic in women and children, lotteries...The/Derby and the Portuguese lottery of Goa, Horse and Dog Races,...each being a source of State revenue to one country or other...Gambling, a State Industry in Italy........Americans gamble Dollars 177 Billion each year legally and illegal gamble in that country ranges according to National Gambling Comission's Report 1976 (413 pages), Dollar 5 to Dollar 39 Billion a year... Britain has 1754 Bingo Halls...all legal and more than 80% of its players are 'workers' and ¾ of them are 'women'...vices and the like...DRINKING...Narcotics...they are the Capital Gains of the perverted and evil mind and if the State or States capitalize them, it simply means, they fail to regulate private moral conduct but equally hard it is to coerce people into virtue for, *vices*, to author, are State Industries...legislating morals or moral behaviour of Man or by law to curb activities of illegal and unscrupulous 'racketeers' is just to call and recall a Man who lives in a state of vice and impenitence and have no title to that evenness and tranquillity of Mind which is the seat of the Soul.

Evil comprehends every quality which is not good. It is not happiness so necessary and useful to mankind as the arts of consolation are. It may be noted that causes are invested and effects are produced.

GITA AND ECONOMICS.

A promise of bread to the hungry and starving, a scheme of supply of water in abundance to a thirsty in crises-stricken area, a plethora of promises and tendencies to blame this failure or that calamity or previous regime...how long those living *princely*,...those enjoying all luxries on this earth and those living *precariously*....those millions *starving*...how long the later *to wait* for an economic amelioration and equilibrium, despite the law of nature *that production is in direct proportion to consumption and* the

'यज्ञशिष्टामृतभुजो'—गीता ४.३१

policy of 'the due' as *the mean* of 'surplus' and 'profit', of production and consumption, 'capital' and 'labour', exploration and

exploitation, services' and 'claim', for riches, pleasures and honours *lose* their *charms*, if they stand *between us* and our *integrity*.

Let mind be possessed with the persuation of endless bloom of happiness annexed to *act*, and there will be *no want* in the present material world we live in where the objects that surround us are continuously exposed to the examination of our senses,how many things occur that are mysterious and unaccountable, yet *corporeal* is human mind, have *parts* in infinitum joined and each of the parts (Mind, Understanding, Ego) must *will*. *perceive* and *design* and draw *confusedly* in a different *hue* and the Soul is *beset* with numerons train of tempetations to *evil*, which arise from bodily appetite.

Just as politics is the science of 'good government', so economics is he science of *bodily appetite*...hunger (भूक), thirst (प्यास) and sex (काम), in a word, (रज) and to satisfy each 'economic offences' do take place which *disgrace humanity*.

GITA AND ECONOMIC WANTS

Born of Passions...'रजोगुणसमुद्भवः'—गीता ३.३७ are desire (काम/इच्छा) and wrath (क्रोध)।

The gravitational pull of desire and wrath is hard to overcome except by a tremendous force *not* of self control but of 'compassion' ('करुणा'—गीता १२.१३)।

It is an error to suppose that Gita 3.37 in its words :

'महाशनो महापाप्मा विद्धयेनमिह वैरिणम्'—गीता ३.३७

......desire......an enemy—Gita 3.37 holds that human wants and desires should be cut down to the size or be so reduced to the minimum that one may prevail upon himself to exchange joy and sorrows for a state of constant tasteless indifference to this world and to its economic expansion.

Yet, the Gita has other words 'सन्तुष्टः'—गीता १२.१४ or 'ever content', 'अनपेक्षः'—गीता १२.१६—'has no wants', 'अनिकेतः'—गीता १२.१९ 'who has no home'—these words and the like in Gita

or other Shastras may carry the wisdom of the seers and may make Man renounce his 'Being' even. Yet, the truth of the truth is that the meaning, message, content and cencept of each word can not be read in isolation from the fact that many things impossible to thought have been by *need* brought to full perfection. If the author were given a helicopter, he, with Gita in one hand and his law books in his other hand would go from his Vivekanand Marg to High Court in helicopter—would cover a distance hardly o' 2 miles but ever in helicopter and the day the helicopter is taken away and the means of the author fall, he would prefer to walk on foot to High Court rather crave and be after useless grief for loss of *my* helicopter. Mind also is a lotus which rises as the water rises and receds not as the water reced. So mind rises as the means rise but receds not as means receds. This is the simple art of Man to practice. Gita in clear economic terms holds that human wants should be so enlarged that all the attainments possible in our present state be held as evidently inadequate to our capacities of enjoyment and just as the question is not what does one suffer, *but how he bears* it, similarly, the question on economic score or front is not what *one* gets, acquires, accumulates or stores but the plain question is of the *means* by which one acquires, accumulates or stores economic wealth. The error *always* lies in *means* and *often* in *ends*.

To the author economic wants are free inheritance as love is...free inheritance of the *mean* not of profit and surplus, nay, not of loss and gain but of 'exploration' and 'exploitation.'

It is a strange truth that rich are honoured and esteemed while the ways by which they grew rich are abhorred ?

But for ever increasing human wants, the possibililies of creating opportunities for absorption of ever increasing population in 'jobs' or 'works' would be receded and then the claim of Man to live in eternity and work in infinity would be defeated.

FROM IDEAS TO IMPLEMENTATION

The question is : Who is a real writer ?

The answer is : The real writer is *he* that fills the reader with ideas *sublime,* that *renders* social inclinations to the benefit of mankind···It is the duty and interest of individual to cherish and improve them (ideas/social inclinations) to the benfit of mankind. Ideas mingle Men into bliss.

I AM

I, the non-active, is the Soul.

I. the active, is Mind.

The extent of Matter is the extent of Mind. And like 'field' the Soul is just as real and universal as 'matter'or 'field' is and exists by and of itself as does the field...field is light by and of itself. Light, therefore, is called electro-magnetie...field, special light so called electromagnetic fiield...The material properties of the field are obvious only at large energies of its quanta. And field properties of 'matter' come to life only at enrgies of its particles. At low energies ?. The field is then a field and matter is matter. Only matter and field fill all space. Einstein holds that void or emptiness (शून्यता) is generally non-existent, Like field that exits at all times and everywhere......it is impssible to localize a field *due* to its being everywhere...the Soul is or exists at all times and everywhere.

But, here one should not feel confused and equate the Soul with field for simple reason that, the former is negative and the latter being 'matter' is positive.

Since I, the active, Mind has an extent equal to the extent of Matter, therefore, Mind always or at all times, any times may by anywhere, at Calcutta, Bombay and London or Washington, in Space, in Waters etc. or here, there, above, or below and since I, the non-active, the Soul exist at all times, everywhere, the net result is that Gita's statements, 'I am here'. 'I am there', 'I am everywhre' stand proved to the hilt.

'OLD AGE' IS TRANSFRABLE AND MAY BE EXCHANGED WITH 'YOUTH'

Time is ir-reversible. Youth once lost can not be regained. Quantum mechanics does not display complete physical symmetry in both directions of time...*Old Age* may, however, be given in exchange with *youth*.

In Vishnu Puran, Part IV, Chapter X, there is a story of the King, Yayati who exchanged his old Age with the 'Youth' of his son, Puru, and retransferred old age to himself and youth back to his son.

And just as space is the same in all directions, so is one with even mind...happy at all times., everywhere and just as a field...gravitational or electromagnetic...is a physical reality, present at all times, everywhere, so is Man with even mind ever renewed...renewed in 'reasons' more than in 'senses', for senses are more powerful, the reason is weaker and Gita 3.42. speaks :—senses are *great*, of senses *greater* is Mind. Understanding is *greater* than Mind. And He (The Soul) is greater than Understanding —Gita 3.42

And the Graph of Age is as Gita 6.5/14.18 speak :

'सत'	'goodness'	is	greater	in	Child,
'रज'	'activity'	is	greater	in	Youth.
'तम'	'ignorance'	is	greater	in	Old Age.

—Gita 14.18.

Undoubtedly old age is a distress of human life and just as a display of wealth before robbers is not the way to restrain their boldness or to lessen thesr rapacity, so no norcotic or drink, medicines or sex approaches can make one return back to his youth. Ideal perfection has no existence but only in one's mind and just as riches do not make the owner rich, or just as truth is the shortest and nearest way to end and is in a straight line, so is the fact that old age is so sweet a burden. and exchange for or with 'youth' is just a matter *temporary* and transitory,

The Law of old age is that the voice of nature calls you to leave to others the bustle and contest of the world, and gradually to disengage yourselves from burden which begins to exceed your strength.

--MAN : THOU OWN WITNESS

'उपद्दष्टा'—गीता १३.२२

...observer...Gita 13.22

"कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥"—गीता १३.२०

Nature is said to be the cause of the formation of the body and the organs; the Soul said to be the cause of the experience of pleasure and pain...Gita 13.20

Cause ('कारण'—'the unmanifested') and Effect ('कार्य्यं' 'the manifested) and the Causa of Cause (महाकारण) is Time (काल)

Since Matter/Mind is the *doer*, Man (The Soul) therefore, is 'observer'--('उपद्दष्टा'—गीता १३.२२)

THIS HEREBY WITNESSETH

or

IN WITNESS WHEREOF I have put my signatures this... day of........ONE THOUSAND NINE HUNDRED SEVENTY SEVEN...

Since Man himself is his own witness of his own actions and motions,it is for this reason that situations and circumstances *stand by* and *against* him in all his daily dealings, transactions and affairs and it is for this reason :

or, say,

'कोउ न काहु कर सुख दुःख दाता

निज कृत कर्म योग सब भ्राता'—अयोध्या काण्ड

Let Man not debase himself...Gita 6.5.

Man is his own friend, his own foe...Gita 6.6.

A situation in which I am as unknown to all the world as I am ignorant of all that passes in it would exactly suit me.

'Every step in the progression of existence changes our position with respect to the things around us.'

NUMERICALS IN ANCIENT INDIA LITERATURE

'1.'

'अद्वैतवाद'

Unity...	1.	'एक'	—Gita 13.30.
Relativity.	2.	'उभावपि'	—Gita 13.19.
Trinity.	3.	'त्रि'	—Gita 18.40.

(a) Trinity of work (कर्म), Knowledge (ज्ञान) and Love (उपासना/भक्ति)

(b) Trinity of World :—

Water World (पाताल)

Earth (पृथ्वी/मृत्यु लोक/जीव लोक—गीता १५.७

Space (आकाश)—गीता ११.२०

Fourth–4 'चतुर्विद्या'—Gita 7.16

4 Vedas—ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद

4 Kinds of Releases :—'मोक्षः'—'सालोक्य', 'सारूप्य', 'सामीप्य', सायुज्य',

4 Kinds of Wealth :—'अर्थ', 'धर्म', 'काम', 'मोक्ष',

4 Stages of Living. 'ब्रह्मचर्य',' गृहस्थ', 'वानप्रस्थ', 'सन्यास',

4 Kinds of Devotees. 'आर्त', 'जिज्ञासु', 'ज्ञानी', 'अर्थी',

Fifth–5 'महाभूत'—Gita 13.5.

5. Elements–क्षिति, जल, पावक, गगन, समीरा

Earth, Water, Fire, Air, Ether.

5 Divisions of Works.–'कर्मविधि'–Gita 18.14

'अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।'–गीता १८.१४

Seat of action, the agent, various instruments, diverse kinds of functions, deity— Gita 18.14.

5. Nectars : दुध, दही, घी, शहद, गगाजल
Milk, Curd, Ghee, Honey and Ganges water.

Sixth–6 षष्ठा'—Gita 15.7.

Six Schools of Philosophy :—

'मीमांसा', 'वैशेषिक', 'न्याय', 'सांख्य', वेदान्त, योगविधि

Six Musical Notes.

'भैरव राग', 'मालकोस', हिडोल राग', 'दीपक राग', 'श्री राग', 'मेघ राग'

Seventh–7 सप्त—Gita 10.6

Seven sounds :–'स' (षडज), 'र' (ऋषभ), 'ग' (गान्धार) 'म' (मध्यम) 'प' (पंचम) 'ध' (धैवत) 'नि'(निषाद)

Eighth–8 'प्रकृतिरष्टधा'—Gita 7.4

Matter/Mind.

Eight human aspirations :–'अणिमा', 'महिमा', 'लघिमा', 'प्राप्ति', 'प्रकाम्य', 'ईषत', 'वषित', 'गरिमा'

Ninth–9 'नवद्वारे'—Gita 5.13.

Nine Numericals/Integers.

1, 2, 3, 4, 5, 6, 8, 9

Nine Divine Powers—'वैष्णवी,, 'रौद्री', 'ब्रह्माणी', 'माहेश्वरी', 'नारसिंही', 'बाराही', 'इन्द्राणी', 'कालिक', 'सर्वमंगला'

Nine Durgas—'दुर्गा',

'शैलपुत्री', 'ब्रह्मचारिणी', 'चन्द्र-घन्टा', 'कुष्माण्डा,' 'स्कन्दमाता', 'कात्यायनी', 'काल रात्रि', 'महागौरी', 'सिद्धिदा' ।

Nine 'Ras' 'श्रृंगार', 'हास्य', 'करुणा', 'रोद्र', 'वीर', 'भयानक' 'वीभत्स', अद्मुत रस, शान्त

Part.	PART.	'ममैवांशो'	Gita 15.6.
Straight Line.	....	कर्म (रेखा)	Gita 8.13.
Circle.		ज्ञानचक्र/व्रत	Gita 13.11.
Decimal.	Compassion.	करुणा-भक्ति	Gita. 12.13.
Zero.		विकार	Gita. 13.11.
Sign.		'चिन्ह', हर्ष-विषाद Tears and smiles	Gita. 2.10.

17

ALL FUNDAMENTAL AND Far-Reaching CHANGES

TAKE PLACE BY AND OF THEMSELVES

...*reproductive invariance*

TOUCH ME NOT, I AM HOLY.

...an universal approach to human problems.

FAITH. FATE LAW OF PROBABILITY

श्रद्धा भाग्य 'दैव'

—गीता १७.३ —गीता १८.१४

In Gita......Faith *replaces* Fate.

Human weakness generated by Matter and Mind is Fate; humn mind free from injuy *generated* by fear is Faith.

Fate is as weak as Man himself is.

'दैव' is conspecuously *absent* in Gita as is Fate...absent in Gita. Gita makes no mention of fate but what it speaks of is 'दैव'—गीता १८.१४

'रावा' or chance, being the fifth part of all human actions and motions–Gita 19.14.

Chance *initiates* and necessity *carries* forward.

Cautioned by the fact that no man's lot is unilaterally fixed in this life., but that a thousand accident (chances) may either forward or disappoint his advancement.

This is the operating philosophy of 'work'—'कर्म'

Resume courage, dismiss care and know it once far all that necessity carries forward the work started by taking a mere chance.

Known to the West, the 'दैव' in Gita 18.14, is the Law of Probability.

In 'रामायण' what 'तुलसी' speaks of the 'दैव' is :--

'कादर मन का एक अधारा ।
दैव दैव आलसी पुकारा ॥'—लंकाकाण्ड

To the Law of Probability human mind...agitated human mind surrenders, to even mind surrender the Faith and Fate—the both.

To meet and balance off the Law of Probability the Gita has the Law of Surrender (शरणागति), a surrender not to Matter and Mind, not to the World's military, naval and air force but surrender to the Soul.

Gita model of action had adopted faith, has outlawed fate.

In Gita Man of Action—'कर्मयोगी'—गीता५.५ has nothing to gain and Man of Renunciation—'ज्ञानयोगी' has nothing to lose.

Science holds that this World is of *three/four* diamensions but this World is only two of co-ordinates—Mind and the Soul—Yes and No...or say, simply, a 'yes and no unit' or an unified yes and no.

नारी के हे मंगल रूप !
पुरुष के ओ सत्य स्वरूप !
हे संयुक्त-शक्ति !
नमामहे

हे समदृष्टि ! ओ समभाव !
हे संयुक्त-शक्ति !
नमामहे

MIND	THE SOUL
—आ	—अ
—कृष्ण	—राम
—Energy Time (Motion) —गीता १३.३२	—Constant—'स्थाणुरचलोऽयम्' —गीता २.४०
—'सर्वगतं'	—'सर्वत्रावस्थितो'—गीता १३.३२

Time is the fourth co-ordinate of Space-Time *continuum*.
Energy is the fourth component of momentum.

(Momentum simply means the mass (matter) and the velocity of body).

Mind is wavering

(Equally *wavering* is *faith*)

But 'स एव स'--गीता १७.३

As Man is, so is his faith--Gita 17.3.

—The most seen is the fate. Uncertainty is a principle as the law of Nature.

Heisenburg

Einstein did not elevate uncertainty to a principle.

Chance is the law of work, being *fifth* component thereof

--Gita 18.14.

Doubt—'संशयात्मा विनश्यति'--गीता ४.४० Faith.

अबला (Woman) —'भवानी शङ्करो श्रद्धा विश्वासरूपिणौ'

—बालकाण्ड

ओ मोर मुकुट मव राकृत कुन्डल,

हे नक बेसरि और ओ कंगन !

--हे संयुक्त शक्ति !

नमामहे !

--Chance and Necessity.

--Gene to reproduce.

In the Gita School of Human Disposition the author is still a student of class III for he has not yet been able to rise above three dispositions 'सत', 'रज', 'तम', 'good', 'bad', 'indifferent'.

Yet, the faith of the author is: 'Touch me not. I am holy'...How fantastic is the claim and clamour. ?

Is the author free from human weaknesses ?

The plain answer is : even the 'greatest' is not *exempt* from this alloy and the author's claim and clamour are as false as 'falsity' has an *extent* to accommodate.

'Self-admiration' or 'self-praise' is the high *pitch* of human weaknesses.

Of human personality 'mind' acts, the Soul does not., Where is, thererore, the capital 'I' of Man ?

Human constant is 'I'...not small but capital. 'I'

If small 'e' represents 'ego'...the I-Persona. The capital 'E' represents 'Equanimity'.

EGO AND EQUANIMITY

Equanimity is Gita constant...'eq'.

Equanimity is the 'elder sister of the only wayward son of Mind born of the wedlock of 'Mind and Understanding'. That last-born child is 'ego'. Even assuming that the child is not wayward but what is wrong with the sense of 'ego' is that sub-version of *'ego'* has been the operating philosophy of 'non-violent' and 'ill-will-to-none'...India based on...'निर्वैरः सर्वभूतेषु'—गीता ११.५५. 'that led to creating a *disbelief* in the assertive force of the personality of Man *in himself* with the result that Man of ill-will to-none-India had to think *twice over* before he decides to *assert even* before a *dog* or *cat* for that might immediately go to disfigure the image of his 'god' in cat and dog and the like and the revolutionary spirit is *almost dead* or *subdued* and not offensive but *'defensive'* is the creed of *sub-version* of 'ego', though the 'role' of 'ego' remains the same :

"कहां राम रन हतौं प्रचारी"—लंका काण्ड

This is 'Ravan's final or last assertive force and 'राम' had to yield or had to absorve the sound-vibrations of the last threat extended by Ravan...'राम' *absorved* the threat on the principle of 'light and sound !

In 'रामायण' earlier 'राम' had killed 'कुम्भकरण' and 'तुलसी' wrote :—

"तासु तेज प्रभु बदन समाना"—लंका काण्ड

...his light entered into the whole body of 'राम'

and 'राम' also killed 'Ravan' and 'तुलसी' wrote :—

"तासु तेज समान प्रभु आनन"—लंका काण्ड

...his light entered and confined only to the face (including ears) of 'राम'

The reason for this difference is that the former is 'light' and the latter is 'sound'. In 'ego' Man *sends the force of his whole being* to *resist* the *force* applied and to assert his being by correspondingly creating '*fear*' or '*element of fear*' in the person that challenges the I-Persona.

'MIND AND UNDERSTANDING' BEAR WITH LOVE, 'EGO' FACES HATE

But for 'ego' Man would not have been able to assert and exert his individuality or to face 'fear'...would not have been able to face the unfounded 'fear' of death or calamities.

In terms of Gita 7.4. the total 'mind' is divisible into three parts...'mind' (मन), 'understanding' (बुद्धि) and 'ego' (अहंकार).

Of the two constituents of the world...LOVE and HATE —'रागद्वेषौ व्यवस्थितो'—गीता ३.३४—or two coordinates/diamensions, 'mind' and 'understanding' bear with LOVE, 'ego' faces HATE. To face 'fear' when 'ego' acts, 'mind' and 'understanding' cease and determine. Virtue and vice divide the Empire of Mind and Wisdom and Folly *alternatively* rule.

A COMPROMISE WITH HATE

...ego sublime.

It is only an ego *sublime* that effects a compromse with hate. To illustrate the point, a saint goes on tolerating evil steps and designs of evil doer, yet, the saint is helpless by his very nature to hate the evil doer; he would rather give another chance to the evil foer to amend and thereby would effect a compromise with hate.

THE SOUL-THE BASIC UNITY, MATTER/MIND, THE DIVERSITY

But what rings louder tnan 'sound', what shines brighter than 'light' is 'the truth', the truth of 'I', 'You', 'He', 'We' and 'They'...the truth of 'singular' and 'plural'...the truth of 'basic unity in diversity',...the truth of 'common originality'...the truth of 'I' as individual, 'You' and 'He', the social and 'We' and 'They', the 'universal',...the truth of 'I' as 'mind', 'I' in a representative capacity...representing Man, Animal, Insect and Plant as 'the Soul',...the truth that' the basic unity' is 'the Soul' and 'diversity' is 'Matter/Mind', and in reverse gear, the truth of 'what you are, so I am' and the fundamental fact remains that the Soul makes no difference between Man and Man, 'Mind' differentiates and Man *holds*, 'Touch Me Not. I am holy'.

But the word,'holy'may be a tecnnical word for religionists but for Man in the context of his world simply means : holy is that who has 'even mind'. ! ven mind is saint,

In 'रामायण' 'राम' divulged the secret of victory. It is 'अचल अमल मन' or 'determinate and 'pure mind'...purity of Mind lies in the exemption of Mind from every prejudice. And it is in this context that Man cam claim to be 'holy' and in no other 'context' or 'perspective' one can claim to be 'holy' or 'superior'.

REVOLUTIONARY SPIRIT OF MAN BASED ON NON-VIOLENCE

Evein mind is 'equanimity'. Equanimity sub-verts not but makes'ego'*sublime.*Not*elimination* but assimilation of *self* is'selflessess', of 'sex' is eroticism refined and Mind regenerated, 'Understanding' re-affirmed and 'Ego' readjusted...the three to *free* Man of complexes. This is 'ego' rendered *sublime.* With a *regenerated* Mind a victory of Man over *'the agitated-mina'* is that social certitude, is that social niciety that would ever speak without craft but with courage...as Man, the undaunted, against the

coronation of disorder. This is the 'revolutionary spirit' in Man. based on 'non-violnece' and not on 'froce'.

THE GITA SECRET

Gita reveals the secret—'Arjun, you are born of the heritage of gods'—Gita 16.5. The heritage of the gods is for 'deliverance' and pride, arrogance, and self-conceit, wrath, rudeness and ignorance, in a word, 'prejudice'—tney belong to the heritage of the demons'—the heritage of the demons is for 'bondage'.—

—'दैवी संपद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः संपद दैवीमभिजातोऽसि पाण्डव ॥'—गीता १६.५

The secret is the same—because of mind Man is *bound*,—Man is limited by circumstnces, because of the Soul Man is *free*.

In a case reported in A.I.R. 1977 S.C. 202 at p-205 (Para 10) "it has been stated, "surely, security of the State and peace of society demand restrictions on individual rights and we are slaves of the law tnat we may be free".

FAITH

This is Chapter XVII of Gita—'Chapter On Faith';
What is faith ?
Gita 17.3 answers:.

—'सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः।'—गीता १७.३

The faith of every man is in accordanxe with his natural disposition. Man is of the nature of his faith. What his faith is that verily he is.

—Gita 17.3.

DOUBTS AND CONVICTIONS

Human mind is divisible into two—'doubts' and 'convictions', 'belief' and 'disbelief', 'theist' and 'athiest', 'faith', 'good' and 'bad', 'conscience', 'good' and 'bad' and is further divisible

into four—is 'fickle', 'violent', 'powerful' and 'obstinate', and all is ever in motion and it is for this reason that this Universe is non-stationary—the globe rotates and completes its one circuit in 12 years, in fact, matter is 'motion'—'matter' is mind.

MAHABHARAT OF 'YES' AND 'NO'

In every human life a 'Mahabharat' is daily enacted in a straight contest between 'material' and 'moral' forces of Man and Man stands in between the two forces—in between the two armies like 'Arjun' in his war-chariot in the battle field of Kurukshettra—in between the two armies of 'yes' and no' in daily dealings, affairs and transactions in life. In life a test match between 'kitchen' and 'cooking pot' is daily there, between 'certainty' and 'uncertainty' is there. Heisenburg's principle of 'uncertainty' appears loosing ground daily, almost every moment and 'disowned' by 'life' and dishonoured by 'death' Man stands bewildered to join which force—to *align* with 'Mind' or with 'the *Soul*' or with *none* or with *both* and on the same analogy India today may *question* itself which block—U. S. A. or U. S. S. R.—America and Russia to join or none or both and to defend its integrity. India falls on non-alignment.

These so many 'ors' that lead to doubt and 'doubt' gives a decisive death below to *human personality* and *ruin* is a certainty in uncertain life—'संशयात्मा विनश्यति'—गीता ४.४०

The course of Man, therefore, is simple : life is the 'ultimate' reality *realised* in *works* (कर्म) and 'Works' realised in *renunciation* (त्याग) and Man has no right to feel *emotionally envolved* in good, bad, indifferent and has only one single right—*right to work*—Gita 2.47

—'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥'—गीता २.४७

and in between 'action' and 'renunciation' Man has no choice for 'matter' acts *by and of itself* and 'the Soul' renunciates *by and of itself* and the capital 'I' is the Man *delivered*, *relieved* and *released*.

The World of Matter stands *torn* today because of loss of 'faith' of Man in Man.

LOSS OF FAITH OF MAN IN MAN

Loss of faith in Man is what Gita 4.7 holds or speaks of 'धर्मस्य ग्लानि'—गीता ४.७ or Decline of Law or 'तुलसी' speaks of :

—'जब जब होय धर्म की हानी'—बालकाण्ड

All fundamental and far-reaching changes take place *by and of themselves* for, Nature/Matter acts *by and of itself* and the Soul *renunciates by and of itself* and 'faith' of Man in Man and in the Totality of life is the ultimate *test to free* Man, to *relieve mankind of all fears*, apprehensions, tensions, agonies, suspicions and disbeliefs and *fearless* is the human advance to create :—

ONE MAN : ONE WORLD.

TO RECAST AN AGONISED WORLD INTO HUMAN SOUL

The result is the same. Mind is the only instrument to see the soul ! Physic activity of mind or brain has already been discovered as a scientifc fact. According to Gita 13.22 the Soul is the 'seer'—'उपद्रष्टा'—गीता १३.२२

Thus 'Mind' and 'the Soul' stand 'face to face' like two armies or like 'the bright and the dark' or two ways of the world—'the bright and the dark'—Gita 8.26—'mind' (the former) being 'dark' and 'the Soul' (the latter) being 'light' or 'bright'. The human eye can adopt itself to seeing objects under lighting of verious intensities. If bright light is quickly replaced by darkness (the Soul is quickly replaced by Mind) man can not at first see at all. Naturally, therefore, "visual purple [1] is gradually restored and 'twilight vision[1] appears'.

Mind with traces of 'partiality' to 'self' acting prejudicially and princley in self-defence is bound to disturbe the harmony of the Soul and Man to lose faith in himself...Strong oppresses and the weak sings songs of the strong.Mobocracy needs a strong

1. Human Anatomy.

Man just as a woman needs a strong Man. Ignorant mind is 'fickle', evil 'mind' is 'violent' and 'obstinate' and 'even mind' is 'powerful'.

Even mind beholds the Soul *embracing* the All.

In the Temple of Human Understanding shines the lamp of wisdom, when 'mind' is free from every prejudice, 'the soul' suffers and endures and because of inner urge Man feels called upon to wipe off every tear from every eye, to recast the agonised world into a 'human soul'—into *tears humane,* to remould the frame of human mind into 'even mind' and to regenerate and create ONE MAN : ONE WORLD.

These fundamental and far-reaching changes in human disposition and in the disposition and constitution of the world of Man take place on the basic law of 'matter' 'acting' *by and itself'* and on the integrity of the Soul as the basic unity in the diversity of 'matter/mind', the soul *renunciating by and of itself*—the agonised world of Matter and Mind *awaits a faee* and *searching mind,* a *suffering soul* and a *free Man* to boldly *Pioclaim* : 'Man is the basic unity of 'matter', 'mind' and 'the Soul' and of his World—the Earth, the Moon and the Sun. Body is the 'earth', Mind the Moon' and 'the Soul' represents the Sun.

'Matter' and 'Mind' is 'duelity', Man with a 'Soul' is reality !

'Reality' is that which is *free* from 'duelity'.

'Duelity' acts *'by and itself'*, 'reality' renuuciates *'by and of itself'* and on human scale of 'rise and fall', the former is to go down, is *to fall,* the latter is to come up, is *to rise.*

The human scale of 'rise and fall' is the 'depth' of 'mind' and the 'height' of 'the Soul'. Mind touches the Himalayan peak, the 'Everest', the Moon and probes the Sun and goes farthest in the Space in search of 'Life' or to *replace* the earth by Mars or create an *artificial Sun* or develop a new theory of World or stores 'death rays' to *endanger* human civilisation and the height

of the Soul is an *exemption from every prejudice*, a *tenderness* to all that breaths and breaths not and a compassion for all...good, bad, indifferent, to maintain and/uphold Culture Of Man—to maintain the *World's Order*—Gita 3.20 and the Soul to suffer for the highest good of everyone, everywhere, in short, to make Man live by 'faith' in universal approach to human problems.

Faith in 'universality' is faith in the Soul.

AGE-OLD CONTROVERSY ON THE EXISTENCE OF ETHER

REVIVED

Everyone knows that in the West'ether' is a fallen concept and the concept was dropped after Einstein. Einstein no where denied the existence of 'ether'.

A new theory has come up holding that 'empty space is actually filled with superfluid medium which explains all atomic and other physical phenomena in the Universe.'

If this theory stands to scientific reason and the scientists of the World of Today *accept* graciously, then certainly 'ether'

—'यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥'—गीता १३.३२

as medium to explain the concept of the Soul as pointed out in Gita 13.32 *substantially* puts at rest the age-old controversy on the existence of the Soul in the West and the Dialectical Materialism holding the 'physic activity' and discording and *discrediting* the concept of the Soul needs a re-consideration and finally a *revision* of the 'view' on the existence of the Soul.

ORIGIN OF LIFE.

—*of and by itself*

—the *gene* to *reproduce itself*.

—*the first replicating*

macromolecule of life.

—*reproductive invariance.*

Matter neither created, nor destroyed...*this needs* no proof. Since the soul is seated in matter,

—'पुरुष प्रकृतिस्थो'—गीता १३.२१

even mind is the plinth or health of the Soul. The concept as laid down in Gita 13.19–Matter and the Soul neither created, nor destroyed stands *true and proved* and needs no *further comment.*

I have spoken that *creation is of space origin.* Scientists now hold a view that '*life is* of space origin. This makes all the difference in the two views. It is no small wonder that even today the primordial seas and oceans-'रसोऽहमप्सु' —गीता ७.८–of our planet were and are considered an ideal cradle for the origin of life'. But so far as the claim of scientists of life of a space origin is concerned, the statement is : 'May be', these spore-like primitive interstellar 'protocells' were the precursor of all life on our living planet'. See : Origin of Life—Did life Originate in Space 'in Science Reporter, October 1977 at page 618/619/620.

An unknown poet declares :—

—'हुय रही होनी प्रयास बिना, अनहोनी न हो सके कोटि उपाई'

Whatever is happening is happening without effort. What is not to happen shall not happen.

This simply means that like a gene with capacity to reproduce itself, or seed sown in the field or, say, once *given a start,* grows and reproduces *effortlessly* and *automatically* or say, in the language of science—'the first self-replicating macromolecule of life' (Adopted from S. R. October, 1977, p. 619).

In other words, given a start to anything, say, even by chance, or anything arisen, it will enable the seed of life or work to *mechanically and faithfully replicate* itself almost *ad infinitum* or say,

Matter and the Soul exist *by and of themselves* and automatically and mechanically *reproduce* itself or themselves *ad infinitum.*

Once one gets a *chance* to do a particular *work* or undertakes a *research,* the rest is all but effortlessly, self-replicating what we generally say :—

'जिसने लगाई एड़ वह खन्दक के पार था'

SECRET OF SUCCESS OF LIFE

Thus the secret of success in life *lies* in *the start,* in the *chance* or once a particular work be the outcome of accident or chance, its subsequent multipliction is by way *of necessity.*

And according to Gita 18.14 reading as :—

> "The seat of action and likewise the agent; the various instruments and diverse kinds of functions, the presiding deity दैव(Chance) being the *fifth*"...Gita 18.14

Thus in every work 'chance' (दैव) has a part to play. In the life and living 'necessity' also has a part to play.

OF CHANCE AND NECESSITY

Of 'chance' and 'necessity' Monode in his work, 'Chance and Necessity' speaks :—

> "Drawn out of the realm of pure chance, the accident enters into that of necessity, of the most implacable certainties".

Taking life as a chance, Man *lives* and *grows* in NECESSITIES....and necessities are self-replicating or self-reproductive....once a 'gene' *arises,* there is no stopping of evolutioning of life from this self-replicating process and all the more socially, useful and rewarding *lives* have *gathered force* from their self-reconstruction—'स्वयं-निर्माण'—that accords to the sense of Mind and sublimity of the Soul...*personal* is a *desolute* life and 'universal' is a life *inspired* with thoughts healthy,

1. Cf. Ibid. p. 12/619/620

spiritually healing and radically changed, and, finally, a *life dawned* in the Light of Man.

'आनीदवातं स्वधया तदेकं'—नासदीय सूक्त, ऋग्वेद

—Living Matter in oxygen-free environment.

What a geneticist calls that scientists have discovered a missing link in the evolution of life...a single celled organism that represents a line of evolutionary descent which was not bacteriological, vegetable or animal (and the author has been holding Insect, Animal and Plant life as the 'associates' of Man), previously thought to be the only forms of 'living matter' to evolve since the earth was formed. The discovery was announced by National Academy of Science and the National Aeronautics and Space Administration (NASA)

Quest AND CONQUEST OF MAN

Gita is incarnation (अवतार) *and coronation* (राजतिलक) *of HUMAN WORD* (वचन)।

Gita is the answer to all human ills and problems of the World of Today...the Problem of the Problems is the Man himself.

The Greatness, the Goodness, the Glory af Man replaces the old contents of the True (सत्यं), *the Good* (शिवं) *and the Beautiful* (सुन्दरम्)।

In perpetual round like day and night Wisdom and Folly alternatively rule human actions and motions but a complex-free personality rules the earth, space, waters and waves.

MIND	THE SOUL
—आ	—अ
—कृष्ण	—राम
—'I am'	—'I am not'
—'I do'	—'I do not do'—Gita 5.8. "नैव किंचित् करोमीति"—गीता ५.८
—Greatness/Goodness.	—Glory.

'Glory *springs* from the silent conquest of ourselves.'

—The Sun—Gita 13.33.	—The Soul—Gita 13.33.
—Reason and Conscience.	—Dictates and sentiments in Man.
—Folly.	—Wisdom.
—General Curse (भव-भय)	—Compassion, Benevolence and Humality.
—Grief.	—Relief.
—Revolt.	—Plead.
—Quest *for*	—Conquest *of*
—Art and attainments.	—Sentiments *sincere.*

–Yes and No *sincere*.

—Mend and sensuous barriers. (Spiritual doubts and uncertainties)

—Flash of *enlightenment*. (Profound spiritual insight and unshakable-faith —rock of faith)

The difference between good and evil in actions is not founded on arbitrary opinions or institutions, but in the nature of things and the nature of Man : it accords with the universal sense of human mind.

Commands of reason and conscience and dictates and sentiments of Nature have got to be executed..

'मा शुचः'—गीता १८.७६—*Grieve not* is the final assurance extended in Gita —Compassion ('करुणा'—गीता १२.१३), Benevolence ('उदारा—गीता ७.१८) and Humality ('बोधयन्तः'—गीता १०.९) *alleviate* the General Curse (मत्र-भय) but the business of life summons us away from useless grief.

A *relief* to *grief* lies where conscience *pleads* for a cause within the breast and self-love *revolts* and join the enemy within.

Gita 13.23 speaks of the 'finale' :

—'य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥'—गीता १३.२३

Whoever knows the Soul (पुरुष) thus as also Nature (प्रकृति) (Matter/Mind) along with its disposition is never born again, in whatever way he may live.

—Gita 13.23

In other words, *released* and *redeemed* is *he* who knows his own YES (Matter/Mind) and NO (the Soul) and suitably applies to a rightly disposed faculty—true or false, good and bad, pain and pleasure and the like relativities.

The *quest* is *for* a YES and NO and *conquest* is *of* a Yes and No—a Yes and No in all human dealings, affairs and transactions of everyone, everywhere.

"And a *lie* is properly a *species of injustice* and a violation of the *right* of that person to whom the false speech is directed."

Unless we govern our passions, it is impossible to govern men

Government is an *art* above the *attainments* of an ordinary genius.

Human Grace fills men with ideas *sublime.*

Chapter 18 of the Gita is a redemption clause for suffering humanity at large—individual *pangs* stand *redeemed.*

Man is *limited* by circumstances and *unlimited by* and *in* sufferings with affectionate looks for a cause by venturing *higher* than one's own lot...venturing with an *iron* heart.

A meritorious part of one's character is his *bounty* ('उदारता'–गीता ७.१८) and *humality* ('बोधयन्तः'—गीता १०.६)—*sentiments sincere* ('निर्ममो निरहङ्कारः'—गीता १२.१३) ।

GITA OPENS BUT ENDS NOT

Gita opens with an 'emotional involvement'—'I will not fight'—Gita 1.47.

—"विसृज्य सशरं चापं शोकसंविग्नमानसः ।"—गीता १.४७

and closes with a Man *transformed* —'I shall'.—Gita 18.73.

--"करिष्ये वचनं तव ।।"—गीता १८.७३

The powerful story of Man in Gita takes a serious turn and develops suspense with the following words :--

—'इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ।।'—गीता १८.६३

Thus having imparted 'knowledge' and the secret within the secret thereof, reflect and do as you like'.—Gita 18.63

'Do as you like' is a common cry of a situation or problem given. It is a decision one has to take to face a particular situation. Man is the *master* of the situation. This burden he and he alone has to *discharge* unless a providential help comes to *aid* or to the *rescue*.

VICTORY OF MAN OVER GOD

After a'do what you like'or 'do as you like', not the mind of Arjun but the mind of Krishana as the higher became *restless* and immediately *realising* his *error* and the *gravity* of the *situation apprehended*--Arjun might go to the extent of telling Krishana, 'No'. 'I have not been able to follow. I am yet unable to take decision'—things would have gone worst or out of hands of Krishana-a negative reply from Arjun would embarras Krishna's teachings covering almost 18 Chapters of Gita and sceptics and scoffers might redicule him—Krishana, therefore, immediately and before Arjun could open his mouth told as :—

—'सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।''—गीता १८.६४

'Arjun, listen to me again.'--Gita 18.64

and in Gita 18.65 Krishana told a further secret and assured and promised :

—'मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ।।'—गीता १८.६५

'Think of 'Me', be devoted and bow to Me.'

—Gita 18.65

And here is the GRACE of GOD or 'good grace of Man or forbearance of a friend :

—'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

.... मा शुचः ।।'—गीता १८.६६

'Surrender. Grieve not'.--Gita 18.66

This is VICTORY of MAN over GOD. The principle is the same—the Soul as the higher is to renunciate in favour of 'Matter' as the lower—God as the higher is to renunciate in favour of Man as the lower—Man as the higher is to renunciate in favour of the Totality of Life as the lower--the highly developed and industrialised countries as the higher to renunciate in favour of the undeveloped, underdeveloped and the developing countries as the lower.

This is an ir-revocable law of Man—the law of Man's World and every deviation from this law is bound to bring untold *miseries* and *sufferings* to mankind. There is no escape. All human problems have to be dealt with an universal approach or else Man is bound to react as the Fifth State of Matter. But the higher law of the Soul will not permit the lower law of Matter to have a 'sweep' over Man.

MAN IN BETWEEN TWO GODS

Man stands in between two 'gods'—'action' and 'renunciation'. Action in 'कृष्ण' and renunciation is 'राम'. 'Action' is 'Matter and Mind' (Matter *acts*, 'Mind' *reacts*) and 'renunciation' is 'the Soul', (the Soul acts not).

Nature/Matter *acts*, the Soul *does not* and the direct result is that the capital 'I' of Man is an unwritten Chapter in Gita and in the history of all that is 'noble' in aims and achievements of Man on this earth, in the history of all that is *great*, that is *sublime*, and that is *good*, *blissful*, *beautiful* and *true*.

If the Sun[1] has 'स्यमन्तकमणि', the jewel that wards off all calamities, confers happiness and prosperity, Man has 'कौस्तुभमणि', 'the Soul' that *enlightens* the 'inner', enlightens 'Mind' and in the Light of Man the capital 'I' of Man has only one capacity—*representative capacity* representing the Totality of Life and has no other capacity. In English language 'I' is a letter' and a 'word' both just as in Hindi language is the letter 'अ', a letter as also a 'word', a mere addition of which as prefex to a positive 'word' renders that positive word negative and the higher like the soul. The English word, 'I' or Hindi word, 'मै' is a *reappraisal* of 'do' and 'know' every moment.

In short, 'Man' stands in between two 'gods'—'know' and 'do', the former is 'the Soul', the latter is 'Matter' and 'Mind'.

Admittedly 'knowledge' is not the paternal property and the question is if 'action' is the self-acquired property ? That

1. Cf. The Moon has 'चन्द्रकान्ता'—'चन्द्रमणि' or 'मणिचक्र'।

too is not, for unless one has a know-how at his disposal, action is just an attempt to reach a true and correct conclusion.

'Know' and 'do' are the two ways of the world just as the *bright* and *dark* are the two ways of the world—'शुक्ल कृष्णे'—Gita 8.26. 'राम' was born in शुक्ल-पक्ष and 'कृष्ण' in कृष्ण-पक्ष।

'Knowledge' precedes 'action' and 'action' ends in 'Knowledge'. Thus revolve human activities and motions. From 'ब्रह्म' to 'ब्रह्माण्ड', from 'Creater' to Creation from service to sacrifice, from waste to wealth, from composite human nature to composite Culture of Man, a *know-and-do* has been the only *human treasure*, is universal *affluence* and is the devotion and dignity of Man with a social grace transformed in views, aptitudes, attitudes and approaches from 'personal' to 'universal'—man may feel happy over his long jump to the Moon or in space-flights and may possibly be 'happier' when he reaches the 'ब्रह्मपुरी' located in deep space at a distance of millions of billions of miles away (to be calculated more accurately on the basis of human breaths in 24 hours or on the basis of 'Yojans'—each Yojan representing 5 miles) and Man may take pride in his achievement in going down to the depth of oceans where the Sun reaches[1] not, yet, sincerity of 'thoughts', 'words' and 'deeds' is a matter of everyday *challange* and in diversity of Mind a basic unity of the Soul is *ever* in *search*--no two minds are *equal* in talents—no two higher souls *differ*—no two view each other with *equanimity* unless *personality* is *transformed* into *universality*, unless Man *possess* not an *imposing* but an *impressive* 'personality' and 'impressive personality'develops when imposing personality' *retreats*, when Creativity of Mind proceeds to *plan objectivity* in order to *discover* Man *with a soul* that *educates* and *enlightens* Mind.

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1. The sunlight reaches/penetrates in the ocean upto 5000 feet. The depth of Indian Ocean is 244400 feet, Pacific Ocean having a depth—36108 feet.

FINITUM AND INFINITUM

In space—'द्यावापृथिव्योरिदमन्तरं'—गीता ११.२० between the earth and Pole Star (ध्रुवतारा) lie the three worlds (भूः भुवः स्वः) or the worlds—'लोक त्रय'—गीता ११.२० and in deep space beyond the Pole Star lie a further set of three worlds—'जन', 'तप', 'सत', the latter is called 'ब्रह्मलोक' or 'सत्यलोक' or 'ब्रह्मपुरी' and to seperate the two sets of three worlds, yet, there is another world in between known as 'महर्लोक' and all these constitute 7 worlds out of 14 worlds known as 'चौदह भुवन' which is the total extent of the 'ब्रह्माण्ड' or of the 'finitum'. In 'infinity' there are 'finities' but no other 'infinity'.

Concept of 'infinitum' has come from Coupernicus (1473-1543) in the *West and in India* it has come from Arayabhatta (476 A. D.)

In ancient India 'astronomy' developed from Arayabhatta Ist (476 A. D.) to Bhaskaracharaya (1074 A. D.)

BY AND OF ITSELF UNIVERSE ACTS IN AID OF MAN

—A Man of *even* Mind.

Only such a Man is capable to have universal approach to human problems and to arrange the world in a manner truely *humane* for to only such a Man all situations and circumstances, by and of themselves (matter acts by and of itself, the soul renunciates by and of itself) *act in aid.*

To such a Man individual pangs stand redeemed, social grace regained, pride and prejudice sent underground, exploitations and discriminations humanised and conflicts harmonised but such a soul suffers the most; life becomes wholly negative, yet, seemingly positive to the outside world, his person and personality dethroned into humality with no claim, no clamour.

CONTENTS OF THE SOUL

Higher souls come to *endure* and *suffer*, not for their own *redemption* not for a Samadhi--'समाधि' out of a sense that this world is a 'व्याधि', such higher souls have nothing *seperate* which they can conveniently claim as their *own*, out of their own *sufferings* their only earthly belonging is : 'I do nothing at all.':—

—'नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥'—गीता ५.८

'I do nothing at all' thinks the man of selfless action, knowing the truth—'तत्त्ववित्'—Gita 5.8

Here the words, 'तत्त्ववित्' means : Nature/Matter acts the Soul does not. So, where is the capital 'I' of Man or the doer ? By a mere touch of higher soul the dark world of passions breaths a fresh air but here it must not be lost sight of that 'passions' are as eternal as 'matter', 'mind' and 'the Soul' are. Passions or 'रज' or the principle of activity is the central theme of human disposition and can not be wiped off altogether or be taken off as shirt—crimes, offences–social, ills, tempers, behaviour-able temperaments, fraud, force, misunderstandings, incivilities, torments, jealousies, inequalities, betrayals, antogonism, hasty decisions, insecurities, inactivities, war, inclemencies of weather, floods, earthquakes, temper of the Sun, the Moon, the Earth and the like reactions born of 'matter' and 'mind'...they can be checked and composed not by 'repression' but by 'restraints' self-imposed and this dark world of passion-based human activity is incurable by 'retaliation' bnt is restored to health by a re-affirmation of faith in Man—faith in all that is 'good' and 'noble' in the most down-trodden and blacklisted, in the brute that mankind has ever produced for passions are balanced off by 'compassion'—'करुणा'—गीता १२.१३।

In short, 'passion' is Mind and 'compassion' is 'the Soul'.

INNER DIVINITY AND OUTER DEV LITY OF MAN

The Sun has a 'far' and 'near'–'aphelion' and 'perihelion', the Earth has 'apogee' and perigee'. The Soul has its 'far' and near' in Man...the Soul can be seen far and near, here and there and also everywhere, if one had looked for it with sincerity and patience.

And the author is not very much wrong to say that if God has ever entertained *fear*, it is from human soul, a *near perfect*

soul—a highly developed soul, yet, *misdirected*, or, as of *inner divinity*—'तुलसी' is very mucn conscious of this transformation of outer devility into inner divinity. 'inner divinity' into 'outer divinity' and has given expression in dipicting the character of 'रावण', the 'evil' personified.

In 'रामायण' in 'अरण्यकाण्ड' thereof in the opening scene staged to carry Sita away 'रावण' felt enraged at the retrots given by Sita, yet, before he could permit himself to be put up with the outbursts of temper of mind of Sita he *bowed down* to the *feet of Sita* and felt the *inner bliss*, the 'inner divinity' of 'रावण' flashed across his mind and 'तुलसी' wrote:

—'सुनत वचन दससीस रिसाना ।
मन महुँ चरन बन्द सुख माना ॥'—अरण्यकाण्ड

Students of literature know that villainy is an *art* and superfine villainy is that in which the villain remains conscious all through of his *inner divinity* and displays the role of a villain in his *outer devility*—a devil stresses his role to the make-up of his mind and capacity of his soul to unfold 'devility' in the human drama of love and hate, of response, regret and repentence—a love without response is no love, a hate without distortion or disturbing the psychic being in Man in all that surrounds him in his World, is no *hate* but the function of Man is to transform the *psyche fear* generated by *hate* into *self-confidence* and the function of love and hate is to dispel the misportrayals of Man. Love restores confidence, hate generates 'fear' and to fight out fear is the function of ego.

EGO TAKES OVER IN FEAR

EGO-gripped-with-fear Man sends the whole force of his being—in the state of fear, 'ego' takes over the situation and asserts its self-confidence for a dramatic change in the situation. Ego is the 'desperate axix'. All this may sound unrealistic to many but of the three potentials of Mind as a whole—'Mind', 'Understanding' and 'Ego' (see Gita 7.4)—'Mind' takes over Man in love, 'Ego' takes over Man in 'fear' and 'Understanding'

takes over Man to dispel the misportrayals of Man as a whole in human understanding—'man as a whole' simply means Man as the social integration of Mind and the Soul. The 'truth' and 'non-truth' of this *lies* in the fact that sincerity commands us to sprak just as frankly about the fact that though materially Man has advanced, yet, we have not been able to *practice equanimity* in *our daily dealings* and *put-up with* and we have little realised that our social existence is *relative.*

It is a strange phenomena of each life that even the vilest of the vile, even the worst criminal, the villain of the villainy untraceable in history thinks and holds himself always to be in the *right,* unless contrary is proved against him. This simply means that he is expressing his consciousness of his 'inner divinity', howsoever high is his 'outer devility'.

When 'mind' is tortured, 'inhumanity' is born.

When 'the Soul' suffers, 'humanity' is born.

In many recent scientific discoveries, particularly, in the discovery of 'neutrino' and 'minimum universal perturbation' science has spoken of the 'triumph' of human mind but in this atomic World ridden with complexes, want and misery, continuous tension and fear, population ever on the increase—4000 million people wrecking, spending 3000,000 or so million dollars each year over 'fighting' or preparation therefore, this world of *promises* and *pledges* and half-heart *performances,* foodstuffs seriously telling upon the economy and people and the like—this world taken over, in term of Gita 14.10, by 'रज' or passions as the rising and prevailing factor with the result and certainty as displayed by Gita 14.10 in the following words :

—'रजः सत्वं तमश्चैव'—गीता १४.१०

Passion (रज) prevails when it has overpowered 'dullness' (तम) and 'goodness' (सत्त) ।

THIS ATOMIC WORLD AND "शिव धनुष"

— *War with arrows and bows*'. —*Einstein*

In other words, this atomic world is to pass into 'तम' or darkness—darker than the word, for, though Man may not be horrified over the trends of World's short-falls stated earlier, yet, he himself feels terrified over his own doings in the field of 'atomic' and 'nuclear' strategy including the strategy of 'death rays' and the next to that step lands the world into 'goodness' (सत्त) and Einstein appears to be very much right when he remarks, 'The next world-war will be fought by atom bombs and the next to that with *arrows* and *bows*'.

In India it is no secret that in almost all the temples of 'Shiva' every adjunct personal to Lord, 'Shiva', such as 'the Serpent' (सर्प), the Ganges (गंगा), 'the Bullock' (नान्दिया), 'the Trishul' (त्रिशूल), or weapon of the Lord, and the like is there but 'Shiva's Bow' or 'शिव धनुष' is not there in any temple or is 'absent', probably because 'राम' had earlier broken or dismantled it at the 'धनुष यज्ञ' in 'जनकपुरी' or, say, at the marriage of 'सीता' celebrated in the month of 'अगहन' or November and 'तुलसी' depicts the scene as :

—"मंगल मूल लगन दिनु आवा ।
हिमरितु अगहन मास सुहावा ॥"—बालकाण्ड

× × × ×

—"गुरुहिं प्रनाम मनहिं मन कीन्हा ।
अति लाघव उठाइ धनु लीन्हा ॥
दमकेउ दामिनि जिमि जब लयऊ ।
पुनि धनु नभ मण्डल सम भयऊ ॥
लेत चढ़ावत खैंचत गाढ़े ।
काहु न लखा देख सब ठाढ़े ॥
तेहि छन राम मध्य धनु तोरा ।
भयउ भुवन धुनि घोर कठोरा ॥"—बालकाण्ड

In the above dipiction of the dismantling scene the scientific relevence is of 'time' and 'space' and of 'light' and 'sound'.

The marriage of 'राम' took place in the month of November when the Sun was on its southern course and true north magnetic pole of the earth lay in the southern hemisphere and since lines of force (force of magnetization) issue from the true north magnetic pole, the love of 'Sita' travelled all the way long from'south'to'north', of राम from North to 'South". This is 'life', for the course of 'light' is from 'north'to 'south' and of 'life' is from 'south' to 'north' and here it may be pointed and the northern course—aphelion (far) is of a distance of 945,000,00 Miles and the southern course or perihelion (near) is of a distance of 915,000,00 Miles the plus of the *two* courses is of a distance of 1860 000,00 miles, the half of which is the distance from the earth to the Sun— 930,000 00 Miles. All this depicts the earth-sun *relationship.* The Science of today is out to *retrace*, *reassess* and *re-establish* earth-sun relationship by scientific discoveries in Physics—by Geographical Explorations and Expeditions and the like.

'धनुष-भंग' or the dismantling scene was a cosmic event to depict earth-sun relationship. From the words, 'अति लाघव' it is clear that the bow[1] had a mass—very heavy, from the words, 'दमकेउ दामिनि', as it was taken up, there was a lightening and from the words, 'पुनि धनु नभ मण्डल सम भयऊ' it is clear that the bow became 'curved' space-like, from the words, 'काहु न लखा' no one could see the dismantling process and none could know the actual time 'राम' took to dismantle it but there was a great noise the world over—'भयउ भुवन धुनि घोर कठोरा' ।

Noise hazard is well known to the world of science -- noise cracking buildings. Principle of sound is applied in cases of

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1. Cf. To Romans Diana had her bow and arrow of the Moon and moon-beams.

difficult delivery of child from the mother's womb. Human ear can tolerate a noise having limit within 120 decibel. Human eyes has a persistence of vision—successive images following each other within 1/16th of a second to produce a continuous impression. The speed of sound is 300 metres per second.

WHO RULES THE EARTH ?

In such setting of human limitation, if Cavendish could[1] weigh the earth in his laboratory, if Copernicus (1473—1543) could change the Ptolemic Geocentric concept of the then world to helio-centric' at the cost of a constant fear of an 'inquisition', if he publishes his findings on the heavens and if James Clerk Maxwell (1831--1878) without touching telescope could declare the rings of saturn neither fluid, nor solid but *fluidised-solid*-all in motion—the same principle which has been spoken of in Gita 4.16/17/18 about 'works'—'work[1] in no work' and no work in work and this has been stressed in clear terms(Gita 4.16) that even wise[1] men do not understand what is 'work' and what is 'no work', and if these scientists by their scientific discoveries did render some service to humanity, 'तुलसी' equally could be held to have rendered a great service, I do not know whether he did render service to his 'राम' or not but positively he did render a great service to humanity in proclaiming to the World who rules the Earth ?. And with what weapons ?

The Earth is 'geoid'. The Space is 'curved'.

Light travels on the earth in a straight line, in space in 'curved' line.

The material or properties by or with which the Shiva's Bow was constructed,formed or shaped were a curved line, and a straight line of the light. Light is the ultimate source of all living activities on this planet. All war weapons in ancient India,

1. Cf. There is some soul of goodness in things evil.
Would men observingly distil it out. —*Shakspeare.*

whether it be the 'bow' of 'राम' or the disc (चक्र सुदर्शन) of 'कृष्ण' or 'Tirshul, त्रि शूल of 'शिव' or the plane (विमान, of 'कुबेर' or 'missile' (शक्ति) of 'कार्तिकेय' and almost all the war-weapons of the age goneby were the products of the sun's energy received by the earth.

THE FORM OF 'शिव धनुष'

The form of the 'धनुष' is just as the 'flat (now geoid) earth' meets the 'curved space' or the 'far' and 'near' of the Sun meets the far' and 'near' of the earth or the apogee and perigee of the earth meets the aphelion and perihelion of the Sun to establish earth-sun relationship. The difference in mileage of the 'far' (Aphelion) of a distance of 945,000,00 miles and the 'near' (perihelion of 915,000,00 miles being 300,000,0 miles which is just 1/31st part of the distance from the earth to the sun—930,000,00 miles. It is for this reason that 'तुलसी' spoke of 'राम' having used 31 arrows (each of the length of 3000,000 miles) to kill 'रावण'.

—खैंच सरासन स्रवन लगि, छाँड़े सर इकतीस'—लंकाकाण्ड-दोहा १०२

'RAVAN' (रावण)—A NORMAL MAN

No one on earth has seen another 'रावण' with 10 heads and 20 arms as in a whole universe trip the 'काक भुसुन्ड' saw no other 'राम'[1] in 'विश्व'. It is also not very clear that 'रावण' with 10 heads and 20 arms produced 100 children but none with even 5 heads and 10 arms and his brother 'कुम्भकरण' too was a normal man of 1 head and 2 arms and 'विभीषण' too was a normal man. His sister 'सूर्पनखा' too was a normal woman. The family pedigree is alight except the *abnormility* of 'रावण' in himself. Is this not a *compelling reason* with India to scientifically explain this *abnormility* in 'रावण' in the Great Epic of India. It may be noted here that Ravan's wife—'मन्दोदरि' was a normal woman. 'Ravan' in his previous birth was 'हिरण्यकशिपु' as a normal man and in his subsequent birth as 'शिशुपाल' in 'द्वापर' was a normal human being.

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1. —'राम न देखेउ आन'—उत्तरकाण्ड

VICTORY OF 'रावण' OVER THE WORLD OF MATTER(विधि प्रपंच) EXCEPT 'ETHER'

...ether explains the Soul--Gita 13.32

Truely speaking 'रावण' was as normal human being as any one of us is. Ten heads and 20 arms represent the extent of his conquests over whole 'matter' *except ether,* total wealth of 'कुबेर',[5] 'time'(काल)[8] and 'death'(यम)[9] the Moon'(ससि),[3] 'Space'[10](दिसिप), 10 directions—in space' (one direction is as good as the other—space is the same in all directions), 'weather and rains' (सुरेस)[6]—here 'matter'(विधि प्रपंच) means and includes 'earth' (धरणी),[1] 'fire' (पावक),[2] 'air' (समीरा),[7] 'water'[4] (वरुण)—'ether' (गगन) not being included in conquests—these are ten conquests so highly spoken by the wife of 'Ravan' on his death :

—तव बल नाथ डोल नित धरनी[1] ।
तेज हीन पावक[2] ससि[3] तरनी ॥
शेष कमठ सहि सकहिं न भारा ।
सो तनु भूमि परेउ भरि छारा ॥
वरुन[4], कुबेर[5] सुरेश[6], समीरा[7] ।
रन सनमुख धर काहु न धीरा ॥
भुज बल जितेहु काल[8], जम[9] सांईं ।
आज परेउ अनाथ की नाईं ॥
जगत विदित तुम्हारि प्रभुताई ।
सुत परिजन बल बरनि न जाई ।
राम विमुख अस हाल तुम्हारा ।
रहा न कोई कुल रोवनि हारा ॥
तब सब विधि प्रपंच[10] सब नाथा ।
सभय दिसिप नित नावहिं माथा ॥--लङ्काकाण्ड

From the above description it is clear that 'तुलसी' was

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1. Ten Directions = *(Ten senses)* :—

(१) उत्तर, (२) दक्षिण, (३) पूर्व, (४) पश्चिम, (५) ईशान, (६) अग्नेय (७) नैॠत्य, (८) वायव्य, (९) आकाश, (१०) पाताल।

conscious not to include *either* in the conquests even of 'matter'. Of 'ether' I have already elsewhere spoken as a 'fallen concept' in modern science. In Gita 13.32. 'ether' has been taken as 'symbol' to explain the concept of 'the Soul' and since 'ether' failed, the concept of 'the Soul stands to the utter surprise of the World of Science. 'तुलसी' consciously makes no mention of ether (गगन) for it does not form part of the victory of 'रावण'. In other words, 'रावण' could not record his victory over the Soul.

In learning 'रावण' was well versed in 'वेद' and 'वेदांग'—4 Vedas and 6 Vedangs making 10 *heads* but his learning was not *misdirected.*

With such conquests—conquest over 'matter',[10] 'time'[8] and 'death'[9] at the command of Man *is* he not justified to lay a claim to *rule* the earth ?

The answer is in negative.

He alone that is *complex-free rules* the earth.

The conquest of Man is the "conquest" over his 'quest' from 'person' to 'personal', from 'personal' to 'universal'.

HIGHER SOULS CHALLENGE GOD

And only higher Souls challenge 'God' and 'God' as the *still* higher.—Gita 7.7.

—"मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥"—गीता ७.७

There is nothing whatever that is higher than I am;—all this is strung on me as rows of gems in a string."—Gita 7.7.

On the admission of God himself, he is bound to renunciate in favour of Man as the lower—the Soul as the higher (परा) is bound to renunciate in favour of Mind/Matter as the lower (अपरा).—Gita 7.5

In the scientific terminology the duel war (द्वन्द्व युद्ध) between 'राम' and 'रावण' was a 'war' between 'Matter' or 'Mind' and 'the Soul'.

VICTORY OF 'राम' OVER 'रावण'

DEFEAT OF 'राम' BEFORE 'मन्दोदरि'

—the better-half of 'रावण'

—'हर्ष विषाद रहित रघुराई'—तुलसी

'राम' was *victorious* and 'रावण' was the *vanquished* but before 'मन्दोदरि' the wife of 'रावण', 'राम' *lost* the *grace*. Though 'मन्दोदरि' spoke high of humatarian character of 'राम', yet, she as a very devoted wife to her husband *did not bow down before* 'राम' and these words of 'तुलसी' :—

—'तुमहु दियो निज धाम राम नमामि ब्रह्म निरामयं'—लंकाकाण्ड

speak so loudly as 'रावण' roared at the time of his death :—

—'कहाँ राम रण हतौं प्रचारी'—लंकाकाण्ड

'मन्दोदरि' did not bow before 'राम' as 'राम' was the *third person*. 'मन्दोदरि', therefore, bowed before *the departed* Soul of *her husband*, 'रावण', which had till then become the part of 'ब्रह्म'.—

—'नमामि ब्रह्म निरामयं'—लङ्काकाण्ड

To 'राम' victory and defeat had no meaning, for 'राम' was a complex-free personalily.

This is a tradition in India that a very devoted wife confers upon her husband the womanly qualities possessed by her—fame (कीर्ति), fortune (श्री), speech(वाक्य), memory(स्मृति), intelligence(मेधा), constancy (धृतिः) and patience (क्षमा) as per terms in Gita 10.34. Because of these womanly qualities being *transferred* by wife to her husband, matrimonial relations go happy and sweet and because of these qualities and the transferance thereof men and women compose the fullness of humanity.

A CONTENTED MIND OF WOMAN CONFERS VICTORY ON HER MAN

......a married woman finds satisfaction in the possession of one Man's heart.

'राम' gained victory over 'रावण' in the battle field but lost before 'मन्दोदरि' as the better-half of 'रावण'. It was a victory not of 'the good' over the 'evil' as usually is considered but it

was a victory of the Soul over 'Matter'. It was a victory not of 'मन्दोदरि' but of the *womanhood* of the World over 'राम', the Soul highest and here it must not be lost sight of that the victory of 'राम' over 'रावण' was due to the 'good wishes' of 'सीता' setting in the Ashoka forest praying not only for her husband, 'राम', but for the *welfare of the World as a whole.*

VICTORY OF MAN

In short, it was a victory of Man over 'matter'. but here again it must not also be lost sight of that 'रावण' had also had a victory over'matter'but the difference between the two victories over 'matter' is the difference of Mind. The victory of 'even mind' over 'matter' is the *real,* that of 'evil mind' over 'matter' is 'unreal'...'real' and 'unreal' in the sense that 'the real' is *complex-free,* 'the unreal' is *complex-ridden.*

IN SECOND WORLD WAR GERMANY SUFFERED A MILITARY DEFEAT

...But the forces arrayed against suffered an economic defeat and loss of Man-Power.

At the cost of German defeat a number of Countries, India and Pakistan included were freed.

And just as in the Second World War (1939-1945) Germany suffered a military defeat but the forces arrayed against her suffered an economic defeat and suffered loss of Man-power, similarly,'रावण'suffered a military defeat at the hands of 'राम' and 'राम' suffered a 'pesonal' defeat at the hands of मन्दोदरि', the *better-half* of 'रावण'—or in other words, say, Mind suffered defeat over Matter or Matter suffered defeat over Mind, the Soul renunciated in favour of Mind and Matter—रावण lost before 'राम', 'राम' lost before 'मन्दोदरि' and 'मन्दोरि' lost not to 'राम' but to her husband, 'रावण' and the net result of the Great War was that silent 'सीता' lost her 'personality' or identity in'राम' for the *welfare of world as a whole*—the Soul is to shine *forever* with new *accessions* to the Glory of Man.

It is how 'राम' and 'कृष्ण' each is 'विश्वमूर्ति—गीता ११.४६—the WHOLE Universe is in Human Form- विश्वेश्वर', 'विश्वरूप', 'विश्वतोमुखम'—गीता ११.११/१६

And the 'सौम्यरूप'—गीता ११·५०—Graceful Form of Man is the unified personality of a Man and Woman—

नारी के हे मंगल रूप ! पुरुष के ओ सत्य स्वरूप ?
हे संयुक्त-शक्ति ।
नमामहे ।

In Gita what is conspecuouosly absent is 'राधा' just as 'fate' is conspecuouosly absent therein but the 'योगेश्वर' of 'गीता' had a deep insight or knowledge of the taste and sentiments of how a lover bears with his belved....'

प्रिय: प्रियायार्हसि 'देव सोढुम'—गीता ११.४४
—ओ मोर मुकुट मकराकृत कुण्डल[1] ?
हे नक बेसरि और ओ कंगन[2] ?
हे संयुक्त शक्ति,
नमामहे ।

UNIFIED FIELD THEORY OF EINSTEIN,

—'विवर्त्तवाद' of 'शंकराचार्य्य'
—'संयुक्त शक्ति' of 'तुलसी'
....*on the same fundamentals*

Here it may be pointed out that the Unified Field Theory of Einstein, Vivaratvad(विवंत्तवाद) of 'शंकर'and'संयुक्त शक्ति'of 'तुलसी'—all are on the *same* fundamentals, one by a scientist, the other by a philospher, yet, a third by a literateur speaking of the *same* thing in *forms* different.

1. कृष्ण
2. राधा

GREATNESS OF MAN

The two courses of the Sun--'Northern'—'उत्तरायण'—गीता ८.२४ or 'aphelion (far) covering 6 months from January to June and the 'Southern'—'दक्षिणायण'—गीता ८.२५ or 'perihelion' (near) covering 6 months from July to December—the two courses present the length of our 'day and night'. From January to June our 'day' is long and 'night' is short and from July to December our 'day' is short and 'night' is long.

It may be recalled here that 'राम' was born at *midday* when the Sun was on its Northern course and 'कृष्ण' was born at *midnight* when the Sun was on its Southern course. The Greatness of 'राम' lies in his renuciation principle of his life and that of 'कृष्ण' lies in his 'action' principle of life. But the question of Man *living* as 'राम' and *acting* as 'कृष्ण' or living 'negatively' and acting 'positively' lies in a *challenge to life*....a single human soul boldly proclaming and challenging the world's military might, naval and air forces.This may sound as wholly unrealistic or disproportionate to the known capacities and capabilities of Man, individual, social, national, international. But ?

But, by and of itself Man is its own 'question' and is his own 'answer'.

Mind is 'question', answer' is the Soul.

A WAR BETWEEN UNITY AND DIVERSITY

World's military might, naval and air forces are the creations of human mind and to the make-up thereof to play out the 'offensive' and 'defensive' role of 'mind' to the involvment of a defiance to the Soul. The soul neither *retaliates*, nor *reacts* but *suffers*, *endures* and *enjoyi* and since the Soul is the basic unity in the diversity of Minds or ethnic diversity acting and reacting to the Glory and Greatness of human mind, the 'might' assumes a different role and 'war' becomes a war between 'Unity' and 'Diversity' in sum and substance to the Glory and Greatness of the Soul...all 'Glorious Revolutions' written on the pages of

human history are the products of the 'renunciation' of the Soul than of the 'reactions' of human Mind for the operating philosophy of Man and the science of the Soul is the principle... unity in diversity and 'diversity in unity...'matter' acts, 'mind' reacts and the soul renunciates...Soul rests in 'even mind', 'even mind' rests not in the Soul.

MATTER/MIND IS BOUND TO BOW BEFORE THE SOUL

Physics has discovered 'gravitational waves' and so long as 'unit' and Unity subsist...the law of gravitation deduced and formulated by Newton on the basis of Kepler's laws of planetary motion...so long as Man does not disturbe the gravitational attraction of the Earth, the Moon and the Sun, so long as Man does not stop the rotation of the Earth at its axis and around the Sun, Mind is *bound* to *bow* the Soul and Man as the social integration of Mind and the Soul is bound to record his own *victory* over 'matter' and 'mind' against the world's military might,naval and air focres. In atomic and nuclear Warfare Man signs his own death warrant.

The conquest of Man lies in the Glory and Greatness of Life on this planet of Earth and in *no other planet.*

ATOMIC THEORY

The atomic theory and the reservoir of incalculable energy in atoms[1] or the classical concept of law of the conservation of energy or the Einstein's Theory of Relativity of 'matter' and 'energy',...energy being an aspect of 'matter'—they are, in some form or other, the expressions of and envisaged in the doctrine of अणु' of "शब्द ब्रह्म' and 'शक्ति'[2] ।

1. Atom is considered to be composed of proton, neutron and electron. Democritus of Greece named small discrete *units* of matter as *atoms* and Dalton created and developed *atomic theory*, the former was the *philosopher*, the latter the *scientist*.

2. See N. I. Patrika, 16th February 1977.

AN EMBRACE FROM MAN

In an unbroken catena of scholars, philosophers, distinguished authors and in an unbroken chain or arena of distingusihed scientists in various branches of human knowledge Gita in explaining the concept of the Soul as 'ज्ञान-विज्ञानतृमात्मा'—गीता ६.८ or the embodiment of knowledge, science and wisdom or illumination (light of all lights) reduces all philosophies, all sciences—the whole line of illustrious succession of human Thought, Word and Deed—in all branches of human knowledge to the level of human limitations—to the simplicity utmost so as to bring or embrace all and the all from the highest to the lowest, from a distingushed scholar like Shri Shankercharaya to the 'ignorant, from an epoch-maker (युग प्रवर्तक) scientist like Einstein to a *naive* like the author, from a highly matured mind to the complex-free personality of a child including the child in the mother's womb and that simplicty, in the human scale, rests with the complexity of Mind and the Soul for highly intellectuals and rests with the simplicity of a 'yes' and 'no' of an ignorant and naive or for Cammon Man with the word 'अम्मा' of a child and 'weepings', a (रुद्र) of a newly born child or with the legal rights of a child in the mother's womb.

Thus, in the field of LIFE the atomic or nuclear power of 'Matter and Mind' is a direct challenge to the potentialities of the human soul, in particular, and to the Soul of Totality of Life...in general.

PERFECT CIRCLE OF MAN

The net result of this discussion is that 'matter and mind' is *intermediatary station*...the research centre...of the Light of Man...'the Soul' is that 'light' and the ENLIGHTENED IS THE MAN.

The centre is 'the Soul', 'radius' is Mind and the 'circumference' is Man.

But, if this human perfect circle is changed as: the centre is 'Mind', 'the soul' is the radius, and Man is the circumference

or into as : 'mind' is the centre, 'mind' is the radius and Man is the circumference, an imperfect circle like the imperfect circles of Mars (मंगल), of Jupiter (बृहस्पति) of Saturn (शनि), of Uranus (अरुण), of Neptune (वरुण) and of Pluto (यम) comes into being.

Of 'perfect' and 'imperfect' circles of the planetaty motion the *true* axis is Man.

Man is the 'centre', Man is the 'radius', Man is the Circumference.

Since 'कृष्ण' was the manifestation of 'matter and mind' as compared with the manifestation of 'राम' as the Soul and each talken by himself is the absolute and in relation to the other is the relative just as Matter and the Soul or Mind and the Soul, each taken by itself is the absolute and in relation to the other is the relative, 'कृष्ण' accordingly spoke of the manifestation of 'राम' *in the art of archery as his own to integrate* 'mind and the Soul', to integrate 'the past' and 'posterity' as voiced in Gita 3.21

—"यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।"—गीता ३.२१

Whatever a great Man does, whatever standard he sets up, men follow the same.

Gita 3.21.

and the standard set up by 'कृष्ण' as 'great' Man as compared with people like us, is one of great human value. 'कृष्ण' speaks in Gita 3. 22/23/24 as—

"न मे पार्थास्ति कर्तव्यंत्रिषुलोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ।।"—गीता ३.२२

"Arjun, though I am not requird to do any thing, nor I need any thing, yet, I work and continue to work--Gita 3.22.

"यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।"।—गीता ३.२३

"If I do not work, I set a very bad precedent for people in general." —Gita 3.23

—"उत्सीदेयुरिमे लोका त कुर्या कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ।।'-गीता ३.२४

And people in general will hold Me as I personally am doing no work and asking others to do work.-Gita3.24

Or, say, as, says :-

—"पर उपदेश कुशल बहुतेरे ।
जे आचरहिं सो नर न घनेरे ।।"—लंकाकाण्ड

In short, how true to life is the operating philosophy of Gita 2. 21/22/23/24...and 'तुलसी'. If I personally believe not a particular 'doctrine' and act not...show not by my own conduct the creditability thereof, I have no right to loudly lecture on the efficacy and efficiency thereof...or, say, if I myself am a dishonest, yet I go on delivering 1000 lectures on honesty, the assesment for me would show a turnover *nil*.

If I do not live like 'राम' and act not like 'कृष्ण', I have no right to lecture,for my hypocracy would some day or other or is bound to come up the surface and I would be subjected to an open defiance and denouncement and my credit balances would go *upset*.

MARRIAGE OF MIND AND THE SOUL

Integrity of Man is the marriage of Mind and the Soul. Since 'ब्रह्म', the Creater perfected human form in the Seventh attempt, Hindus in India adopted seven steps (सप्तपदी) taking seven steps before the sacred fire—Section 7 of Hindu Marriage Act 1955—as 'ceremony' to effect marriage' complete and binding when the seventh step is taken.

Love (प्रेम) is *born* of the Soul, sex (वासना) is born of Matter/Mind.

And here is the 'integrity' of Gita in Chapter 7 and Shloke Seven—the number of Chapter and the Shloke being *one* and the *same* which speaks as :—

—"मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।।"—गीता ७.७

There is nothing whatver that is higher than I am, O Dhanajaya; all this is strung on me as rows of gems on a string Gita 7.7.

This World is a 'garland' of God.

Garland is not which a V.I.P. wears in India but is that which a police constable on patrol duty has on his body—a set of communication instruments including a wireless set to keep a vigil over undesirable elements.

God is that which the Soul seeks, mind refutes but Man accepts--he being ever absorved in the thought thereof :—

—"यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥"—गीता ८.६

By one who is ever absorved in the thought thereof the 'object' sought is attained.—Gita 8.6

But even God when he becomes a part of 'human belongings' or when God assums 'human form', he loses his divinity, acts as 'matter', reacts as 'mind' and renunciates as 'the Soul' to glorify Man.

The Goodness, The Greatness, The Glory *replaces* the old concepts of 'the True', 'the Good', 'the Beautiful'

THE EARTH STOPPED ITS ROTATION IN 'त्रेता'

—at the birth of 'राम'

THE MOON TOOK OVER THE SUN IN 'द्वापर'

—at the work of 'कृष्ण'

'जन्म कर्म च मे दिव्यमेव'—गीता ४.९

my birth and works are divine—Gita 4.9

At the birth (जन्म) *of* 'राम' *a day became a day of longer duration.*

At the 'work' (कर्म) *of* 'कृष्ण' *a night became a night of longer duration.*

कृष्ण की वंशी और रास लीला

In Chapter IV *supra* it has been stated that the earth stopped its rotation at its axisat the birth(जन्म)of'राम'and the day

became a *day of longer duration*--a day became a day of a *duration* of one month as per 'तुलसी' :--

—"दिवस मास का दिवस भा···निसा कवन विधि होय"—बालकाण्ड

and the problem was : how to befall night ?

In space there is no day and night.

The sidereal day is the exact time of rotation of the earth at its axix : 23 hours 56 minutes 4.1 seconds. Gita time or the time human breath takes is exactly 24 hours.

It may be noted that an Eskimo is used to a six month night and to a six month day.

A Congolese from the equator where day and nights are each approximately twelve hours long all the year round experiences the duration of day and night—longer.

In 'द्वापर' at the work (कर्म) of 'कृष्ण'—at the play of flute a night became a night of a *longer duration* and सूर wrote :—

—"जीती जीती है रन वंशी ।

रवि को रथ लै दियो सोम को, षट दस कला समेत ।

रच्यो जन्म रस रास राजसू वृन्दा विपिन निकेत ।।"—पद[1] १७२

The flute took the chariot of the Sun and passed it on to the Moon at Vrindavan...Surdas.

Moon is the cause of the Solar eclipse as an eclipse of Moon is caused by the shadow of the earth in line between the Sun and the Moon.

To put the contents of the above lines of Sur in other words, what they mean is that at the notes of the flute (वंशी) played at the stage of human music and drama of universal love and longing (रास) held at Vrindavan the night became *a night of longer duration,* the Sun did not rise—at the work (कर्म) of कृष्ण' or at the *play* of the flute the whole world—animate and inanimate objects—was filled with the fragrance and sweetness of love that

1. कृष्ण माधुरी—चौथा संग्रह ।

touched the natural sentiment of human heart and universal sense of human mind and the sublimity of the Soul enthroned in universal bliss eloquently silent in all perfections of music and dance.

Gita is the *everlasting* Good Grace for good office of Man *whoever he be, wherever he be.*

GITA *and the* SUN

'अ' is the Soul. 'आ' is the Sun.

The Sun is matter. Solid, liquid, gaseous and the *fourth* state of matter is Plasma[1] (ions and electrons), the Sun's matter, so little studied.

A Man with the Soul, yet, without the concept thereof and the contents known, to the author, is the *fifth* state of Matter— materialism dethroning all moral and ethical values.

In Gita the Soul (पुरुष) spoke to Matter (प्रकृति) or say, the Soul (आत्मा) spoke to Mind (मन) all about *ways* of life and living in a manner *truely humane*—like a lotus —'पद्म'—गीता ५.१० on this Earth known as 'पद्माकर' ।

Originally the Gita was given to the Sun.

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1. Hydrogen and helium are the main constituents of solar matter and all other elements found on the Sun such as oxygen, nitrogen, magnesium, silicon, sodium, aluminium, carbon iron, gold pass into the little studied plasma state in which all the ions are ionized (they lose greater part of their electrons and acquire a considerable electric charge).

One must also note that hydrogen converted into helium is energy. The colour of helium is *yellow*. So 'राम' and 'कृष्ण' wore 'पीताम्बरी' or 'पीतपट' ।

Sun's atmosphere consists of Photosphere and Chromosphere.

Upper levels of the earth's atmosphere absorve ultraviolet and X-radiation or else life on earth would have been difficult.

—"इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।"—गीता ४.१

I revealed this Gita (Yoga) to the Sun.—Gita 4.1

Why was the Gita given to the Sun ?

The answer is plane. Because the Sun is the centre of the solar system. Gita has 700 Shloks just because the Sun is just 700 times as large as all the planets (9 in number), the moons (31 in number), asteriods (मीन तारा), comets (पुच्छल तारा) and meteors (उल्का) put together. All these travel around the Sun.

LOTUS-LIKE LIVING ON EARTH

Surrounded by seven seas the Earth is 'पद्माकर'—the World of Life—Gita 15.7 or conscious life exists only on earth—the earth including its atmosphere, in general, and Biosphere (जीव-मण्डल) at a height of 28 Km from Sea-level, in particular. Organic or conscious life *exists* in no other planet.

'Among stars I am the Moon'—Gita 10.21, so 'of senses I am Mind'—Gita 10.22 and thus the Moon is Mind (मन) ।

The Earth is 'पद्माकर' or lotus-like.

Life and living on this earth is like 'पद्म'—गीता ५.१०—lotus-like—lotus lives in water, yet, untouched by water—'पद्मपत्रमिवाम्भसा'—गीता५.१०. Lotus rises as water rises but recedes not as water recedes. Similarly Mind rises as means rise but recedes not as means recede and the Soul, as the higher *stoops down not low* in circumstances and situations wholly adverse. Man lives in circumstances and situations but *not* as *over-ridden*...ever as *over-rider*. Man is the master of situation.

In short, the law of Life and Living is simple :

Live as 'राम'

Act as 'कृष्ण'

'राम' lived *negatively*, 'कृष्ण' acted *positively*.

Life is negative, living is positive.

The Soul is negative, Mind is positive.

A positive is 'Yes'. A negative is 'No'.

A 'no' is *higher*. A 'yes' is 'lower'.—Gita 7.5

In the Scale of Life and living a 'No' and 'Yes' lie in equal balance.

ATMOSPHERIC POLLUTION AND EVIL MIND, REACTIONARY ATTITUDE OF MAN

Space observation experiments also rapidly assist in recording *all kinds of pollution of the air,* water and land.

All pollutions in atmosphere Science may control but what about 'evil mind' or reactionary attitude of Man ?......Man has tapped Earth, Waters and Fire···*fire* from the day Man learnt to kindle fire to the day Man taps Solar Energy...leaving chemical energy, steam energy, petroleum, electricity, thermal power, atomic and nuclear power aside...yet the science of or relating to 'ether' (गगन) described in Gita 13.32 by the word...'सौक्ष्म्या-दाकाशं'—गीता १३.३२ or in Purans by the word...'गगन सदृश्य'...and 'air' described in Gita 6.34 as 'वायोरिव' or in Puran as 'wind' 'वायु' ...... as 'विष्णु' is 'गगन सदृश्य' or akin to element of 'ether' or space, so 'गरुण' is 'वायु' that carries the space or say, 'ether pervades all things and is too subtle to be stained'...Gita 13.32 and the former (ether) is described in Gita 13.32 as 'सर्वत्रावस्थितो'—गीता १३.३२ and the latter (air) as 'सर्वगतं'—गीता १३.३२...so science of or relating to 'ether' and 'air' has yet to develop and make further strides in the Science of Human Disposition to convert 'evil mind' into 'even mind' and to achieve harmony to the Soul.

'सर्वगतं'—गीता१३.३२ (AIR) 'सर्वत्रावस्थितो'—गीता१३.३२(ETHER)

One would observingly distil out the two words...'सर्वगतं' 'everywhere' and 'सर्वत्रावस्थितो' *pervades* all, is *present everywhere at all times*...the two words indicating 'air' and 'ether' in the terminology of Gita 13.32 and they *occur* in the *same Shloke* with one

simple result that if 'air' is *subtle*, 'ether' is *too subtle* to be stained by man-made instrument or sensors.

INSTRUMENT TO PROBE THE SOUL

With radar scientists probe the Sun. To know the Soul the only human instrument is *to suffer* and *endure* not for one's own *redemption* but for the redemption of *everyone, everywhere*...for the *welfare* not only of *mankind* but for 'सचराचर', plant, animal, and insect life included and that instrument is of one word. MIND (मन) and to enjoy the objects of the senses...through or directing the ear (श्रोत्र), the eye (चक्षु), the touch (स्पर्श), the taste (रस) and the smell (घ्राण) and Mind, or, in other words, the Soul enjoys *objects* through 'Matter and Mind.

—"श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥"—गीता १५.९

The Soul enjoys the objects of senses directing the ear, the eyes, the touch, the taste and the smell and also the mind....Gita 15. 9.

In short, in sufferings and endurance there lies 'joy'...to enjoy the whole world, good, bad and indifferent and that is the Soul released, redeemed and delivered of Matter/Mind.

—"क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥"—गीता १३.३४

SOCIALISM, PROPERTIES AND HUMAN VALUES

......*humanizing the earth* (निष्काम भक्ति)

'Property' has a fundamental role in human possessions. To it are attached a right to *own* and to *inherit* and the laws and Constitution of the country or countries protect those rights. Even countries like Russia and other communist countries do not deny those rights. In Russia 'personal property' or the property of the individual does not include *tools and means of production* for they are socialised...can not be privately owned except they form part of private undertakings based on *own labour* and precludes the exploitation of the labour of others.

'Personal property' and 'public property' exist side by side like 'self' and 'selflessness' and I have always been harping that the Culture of Man is:' *not* the elimination (बहिष्कार) but the assimilation and sublimation (परिष्कार) of the 'self' is the fundamental base to *render* 'self' *into* 'selflessness'...'self' is Matter/Mind and the 'selflessness' is the Soul...the *two*, Mind or Matter and the Soul...the two put together go to constitute Man, and his longings and belongings...'longings'being the Soul and belongings Matter/Mind .....'longings' being the selflessness and 'belongings' the 'self'...longings and belongings, the two put together go to constitute the TOTAL POSSESSIONS of Man on this earth...

Socialism is humaninzing the earth. This simply means that socialism seeks to prevent Man from being a *slave* to his own creation, to his own belongings, from getting morally and psychologically *enslaved* to belongings from this meterial world, from this world of Matter and Mind to the detriment of the interests of the society, of the interests of everyone, everywhere, in other words to prevent the 'self'(स्व) from being confined to the narrow limits of the 'self' to the detriment of selflessness (परम) which means and includes 'the due regard for the interests and the good of everyone, everywhere'.—'परस्परं भावयन्त:'—गीता ३.११, for 'श्रेय: परमवाप्स्यथ'—गीता ३.११—for the good of everyone, everywhere. To achieve social stability and provide for legal safeguards for the well-being of all (and not for greatest happiness of the greatest number', in short, 'selflessness' means 'most absolute *regard* and *respect* for the *rights of others*. This leads to economic well-being, political stability and human prosperity on this earth and leads Man to arrange this World in a manner *truely humane.*

THE ANCIENTS AND SCIENTISTS

Just as in Indian music each note ('स्वर'—शुद्ध,/कोमल) produces a different impact, moods and emotions – on the

listner or, say, the major and minor scales of western music portraying moods, emotions, rhythm, mirth and romance etc. so every word, each letter thereof in Gita *produces* a different world to a different Man but taking a full circle of events, outlooks and tempos of life and living—all is finally reduced into a *vision* of

ONE MAN : ONE WORLD,

......the vision Supreme,

......the vision of all Humanity,

......the vision of Common Man.

राम is राजा, कृष्ण is योगी।

In Gita कृष्ण is योगेश्वर।

To the amplitude of the World 'कृष्ण' is a Common Man that shares common joys and sorrows, common weal and woes, common welfare and well-being of everyone, everywhere.

But mother 'यशोदा' could never believe that her *naughty* and *haughty* child could ever become the 'योगेश्वर' of Gita.

His boy and girl-friends could then never be led to believe that 'कन्हैया' of 'गोकुल' wonld one day be the Giver of the Law of EQUANIMITY to the world and his Dwaper Age then did not know that the diameter of the day and night...864,00 seconds to 24 hours thereof...of the subsequent Age (Kali-Yuga or Iron Age) would have for its bases the duration of the Age 864,000 years and the diameter of the Sun...864,000 miles, the duration and the diamter each divided by 10 to represent 10 years of the Dwaper Age to a *second* of the Kali Yuga or Iron Age, 100 years of the + 4 of the Ages (चतुर्युग/महायुग) of 864,000,0 years)or'yuga'within the meaning of the word,'युग' in Gita 8.17 to a *second* at Yuga stage and 10 000,0years to a *second* at the Kalpa stage or at the stage of a Day and Night of the Universe or as the diameter of the Day and Night of the Universe ..864,000,000,0 years as compared with the diameter...

864,00 seconds of our day and night, each second representing 100,000 years of the former and also did not then know that the world would adopt *atomic time* to read one *second* in terms of complex system of period of radiation calculated in terms of atoms (see, World and India Adopts Atomic Time. p. 69 *supra*) and thereby the Gita Time would be lost to the World as Gita by itself was once lost to the World :

—'स कालेनेह महता योगो नष्टः परंतप'—गीता ४.२

...Gita was lost to the World...Gita 4.2

But just as the Gita remained alive with the 'राजऋषि'—गीता ४.२ so the Gita Time shall remain alive and confined in human breaths...216,00 breaths in 24 hours (see : Human Breaths p. 51-54 *supra*) and Gita Time would be calculated on the basis of Breath-Taking Concept of India and human breaths would measure Space, Time and the Sun.

And the word, 'तेऽद्य'—गीता ४.३ *the same* TODAY (the day the Gita was given to 'अर्जुन') continues to live *ever* and *forever*.

BOUNTY OF NATURE ATTESTED

I thank plants.

I thank animals and insects.

I thauk Man.

Rayon is the term that describes all types of man-made textile fibres, as distinct from those produced directly by plants, namley, 'cotton' and by animals, namely, 'wool and silk'...... Fruit-bearing tress provide fresh as well as dry fruits. Cows and she-buffalos provide milk,curd, butter, ghee and bees give honey. The earth gives us food and shelter and production is always in direct proportion to consumption. Rivers give us water. the Sun gives us energy···the Moon lits our nights and the Space Science of today has linked Man with the outer space and Science

technology has made it possible for physicians to listen on radio links, watch over a closed-circuit color television channel and continuous surveillances improve a critically ill patient's chance of survival.

GITA, THE GREAT PLUS OF INDIA—'महता योगो —गीता ४.२

'Plus', 'minus', 'into' and 'division'...they form no 'Gang of Four' that need *shock* treatment—each of these four is a *key* to open the lock of 9—Matter (8-fold as per Gita 7.4) and the Soul (the 9th as per Gita 7.5)—'assimilation' (the one word History of India) is *plus*, sublimation (परिष्कार is *into*—these two ...*plus* and *into* constitute the *life breath*—elimination (बहिष्कार) is 'minus' but of the *division* Man is the *divisioner* Man is the *dividend*, Man is the *quotient* and Man is the *remainder*...these two, *minus* and *division*, constitute the two states of Beings—the unmanifest state before they are *born* and the unmanifest state again when they are dead...human state in *embryo*.—Gita 2.28

—"अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥"—गीता २.२८

Then what for lamentations, weal, woes and wailings ?
—'का परिदेवना ।'

हे समदृष्टि ! और ओ समभाव !
हे संयुक्त शक्ति !
नमामहे ॥

'हे कृष्ण ! हे यादव ! हे सखे !'—गीता ११.४१

A CHAPTER-WISE SYNOPSIS

How complicate...... is MAN ?

Every individual is so unequal to himself that MAN seems to be the most *wavering* and *inconsistent* being in this Universe.

Mind and the Soul...*sure, solid* and *ruling principle* in this Universe ...so is his YES and NO.

Here is a Chapter-wise Synopsis

more *captivating,*

delicate stroks,

small dots...Mind and the Soul,

endowed with radient light,

with the *author vanishing into nothing,* the *purpose* being to *converse* with the most learned men as also most ordinary... Common Man on the street.

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I

J

K

..................HOW CONFIDENT I AM ?

people are sure to discover mistake.

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